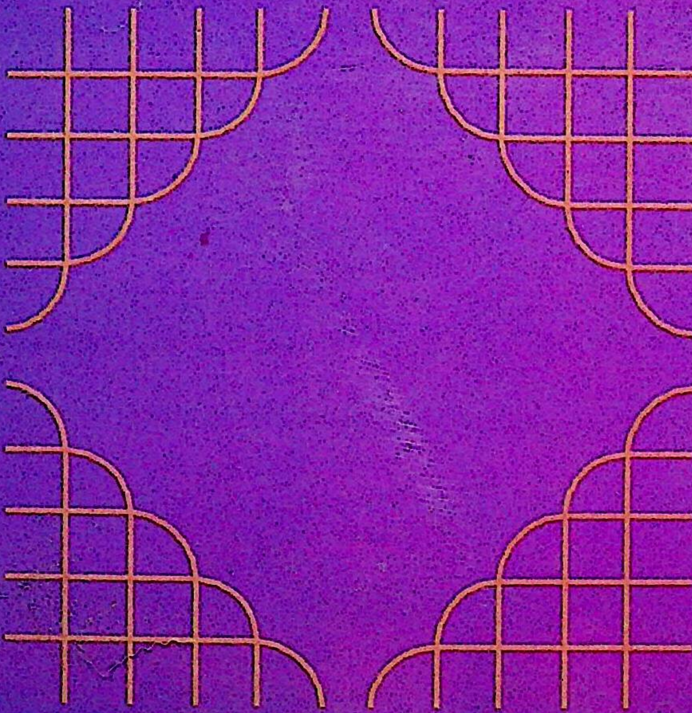
# A SANSKRIT GRAMMAR

## (For Beginners)

Devanāgarī and Roman letters Throughout

Revised Edition New Composed



**F. MAX MÜLLER**

Shambhavi

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# PREFACE

## TO THE FIRST EDITION

The present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke'a great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least- of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyā-Kaumudī, the Siddhānta-Kaumudī the Sarasvatī Prakriyā, and the Madhavīya-dhātu-vṛtti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians[1] than has already found admittance into our

1. The few alterations that I have made in the usual terminology hare been made solely

Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgement of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds.[1] I only wish it to be understood that where I have left out rules or exceptions, contained in other grammars, whether native or European, I have done-so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in m, though the m be preceded by other vowels than *a,* always take *vat* instead of *mat.* I did so partly because there are very few bases ending in m, partly because, if a word like *kim-vān* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over,

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with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class ; and though the names may at first sound somewhat uncouth, they are after all the only names recognised by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction teemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to all the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

1. In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mān* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much -than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar[1], and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance. in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in ī and ū, from { 220 to S 226, became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, μωμησεται τιϛ μᾶλλον η μιμησεται, but I feel that I may say, यत्ने कृते यदि न सिध्यति कोऽत्र दोषः; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgement, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars.[2]

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the

1. In the second edition all these paragraphs are printed in smalle type.
2. To those who have the game faith in the accurate and never swerving argumen-tations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the Siddhānta-Kaumudī by Śrī Tārānātha-tarkavācaspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ī* and *ū*. On page 136, l. 7, read श्रीवत् instead of स्त्रीवत्; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert न after विना or join विनास्त्रीवोधकत्वं.

works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars; Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces *a,* familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not" previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's[1] MS., gives to his list of verbs, with the exception of the *Bhū* class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidīkṣita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boiler in German, of Oppert in French, of Westerguard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar

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1. See Wilson's Sanskrit and English Dictionary, first edition, preface, p. xlv

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with regard to doubtful or difficult forms,, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with; regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never' be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trust trustworthiness; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, -with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work[1], because, even where there cannot

1. They have been given in the second edition.

be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जागृ *jāgṛ*, which forms its Aorist by adding इषं *Iṣam*, ई: *īḥ*, ईत् *īt*. Here the simplest rule would be that final ऋ *ṛ* before इषं *Iṣam* becomes र् r (Pāṇ. vi. i, 77). This, however, is prevented by another rule which requires that final ऋ *ṛ* should take Guṇa before इषं *īṣam* (Pāṇ. VII. 3, 84). This would give us अजागरिषं *ajāgāriṣam*. But now comes another general rule (Pāṇ. VII. 2, I) which prescribes Vṛddhi of final vowels before इषं *Iṣam*, i.e. अजागारिषं *ajāgāri- ṣam*. Against this change, however, a new rule is cited (Pāṇ. vil. 3, 85), and this secures for in जागृ *jāgṛ* a special exception from Vṛddhi, and leaves its base again as जागर् *jāgar*. As soon as the base has been changed to जागर् jāgar, it falls under a new rule (Pāṇ. vn. 2, 3), and is forced to take Vṛddhi, until this rule is again nullified by Pān. VII. 2, 4, which does not allow Vṛddhi in an Aorist that takes intermediate इ *i*, like अजागरिषं *ajāgariṣam*. There is an exception, however, to this rule also, for bases with short अ *a,* beginning and ending with a consonant, may optionally take *Vṛddhi* (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short अ *a,* beginning with a consonant and ending in र् r, like जागर् jāgar, have no option left, but are restricted afresh to Vṛddhi (Pāṇ. vu. 2, a). However, even this is not yet the final result. Our base जागर् jāgar, is after all not to take Vṛddhi, and hence a new special rule (Pāṇ. vu. 2, 5) settles the point by granting to जागृ jāgṛ special exception from Vṛddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of जागृ jāgṛ should have inspired a grammarian, who celebrates them in the following couplet:

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनम्।
पुनर्वृद्धिर्निषेधोऽतो यणपूर्वाः प्राप्तयो नव॥

"Guṇa, Vṛddhi, Guṇa, Vṛddhi, prohibition, option, again Vṛddhi and then exception, these, with the change of *ṛ* into a semivowel in the first instance, are the nine results. "

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Sarasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native

editors, like Dharaṇīdhara, Kāsīnātha, Tārānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India, The commentary of Sāyaṇa to the Ṛg-veda has shown us how practically to apply the rules of Pāṇini; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pān.vii.2,42, as well as the Sārasvatī II. 25, i, gives the Benedictive Ātmanepada वरीषीष्ट *varīṣīṣṭa* and स्तरीषीष्ट starīṣīṣṭa; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII.3,92) is right and how could the Infallible be wrong?

in using अग्रगामिनि ( agragāmini with a dental n in the last syllable, it is clear that he extends the prohibition given in viii. 4, 34, with regard to Upasargas, to other compounds. It is useless to inquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that -whatever word-is used by Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with *Upasargas* are by no means identical with those that affect ordinary compounds; and though it may be right to argue fortiori from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान agrayāna to प्रयान *prayāna*, this being necessarily *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it. is quite clear that the compounds स्वर्गकामिणौ *svargakāmiṇau*, .वृषगामिणौ *vṛṣagāmiṇau*, हरिकामाणि *harikāmāṇi*, and हरिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions of Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī I was glad to learn front my friend Professor Goldstücker, who is preparing an edition of the Kāśikā-Vṛtti, and whom I consulted on these forms, that the MSS. of Vāmana which he possesses, carefully avoid these faulty examples to Pān.VIII. 4, 13

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Burner that he had finished a Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛt, Uṇādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit, I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyā-Kaumudī -bearing on this subject

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the Prakriyā-Kaumudī and the Sarasvatī. These grammars do not conjugate every verb that occurs in the Dhātupāṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhānta-Kaumudī, the order of the verbs as given in Pāṇini's Dhātupāṭha, but they group 'the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Ātmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Rāmacandra and Anubhūtisvarūpācārya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student In this manner I hope that the Appendix will serve two purposes : it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student; in others he has to find by himself the proper warranty for each particular form

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks

**F. MAX MÜLLER**

PARIS, 5th April, 1866

# PREFACE
## TO THE SECOND EDITION

The principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Paṇḍit Rājārāma Śāstrī, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pāṇḍits of the old school in India still possess;

and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by-one instance. Rājārāmaśāstrī objects to the form पुन्सु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has *Anusvāra*, पुन्सु *puṁsu*. But in our own Sanskrit grammars we first have a general rule that स् *s* is changed to ष् *ṣ* after any vowel except अ *a* and आ *ā*, in spite of intervening *Anusvāra* (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid down this rule, we yet write पुंसु *puṁsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न् *n*, making it grammatically and physically

possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*. Gen. पुन्स: *punsaḥ*, etc.; but in these cases the स् *s* is radical, and would therefore not be liable to be changed into ष् *ṣ* after a vowel and *Anusvāra* (Pān.VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *puṁsu*. In Pāṇini's grammar (as may be seen from my note appended to j 100) the rule on the change of स् *s* into ष् *sh* is so carefully worded that it just excludes the case of पुंसु *puṁsu*, although the सु *su* of the loc. plur. is preceded by an *Anusvāra*. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *puṁsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for *Anusvāra*, and if the सु *su* is the termination of the locative plural, the स् *s* would be sounded as ष् *ṣ*, according to the general tendency of the ancient Sanskrit pronunciation

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system

F. MAX MÜLLER

OXFORD, August, 1870

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# CHAPTER 1

## The Alphabet

1. Sanskrit is properly written with the Devanāgarī alphabet; but the Bengali, Grantha, Telugu and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanāgarī* means the *Nāgarī* of the gods or possibly, of the Brāhmaṇas. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī*, is unknown. If derived from *nagara*, city, it might mean the art writing as first practised in cities. (Pāṇ.IV.2, 128.) No authority has yet been abducted from any ancient author for the employment of the word *Devanāgarī*. In the *Lalita+vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A.D.), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p.518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Memoire sur l'Inde, p.298).

Beghrām (*bhagārāma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicaea. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. I. pp. 344-350). Could Devanāgarī have been meant as an equivalent of Beghrāmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B.C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri and we must have recourse to the more primitive types of the ancient Hebrew coins

and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Girnar and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol.II. p.42). To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Girnar and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets.

2. Sanskrit is written from left to right.

Note—*Saṁskṛta* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmaṇas or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṁskṛta* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṁskāras*; all these are called *saṁskṛta*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *saṁskṛta* or the sacred language. The local spoken dialects received the general name of *prākṛta*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛti*) being the Saṁskṛta or sacred language. (See Vararuchi's Prākṛta-Prakāśa, ed. Cowell, p.xvii).

The former explanation of *prākṛta* in the sense of 'the natural, original continuation of the old language (*bhāṣā*),' is untenable, because it interpolates the idea of continuation. If *prākṛta* had to be taken in the sense of 'original and natural,' a language so called

would mean, as has been well shown by D'Alwis (An Introduction to Kaccāyana's Grammar, p.lxxxix), the original language and *saṁskṛta* would then have to be taken in the sense of 'refined for literary purpose.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the name and is rendered impossible by the character of the Vedic language.

3. In writing the Devanāgarī alphabet, the distinction portion of each letter is written first, then the perpendicular and lastly the horizontal line. Ex. क, क, क *k*; ख, ख, ख *kh*; ग, ग, ग *g*; घ, घ, घ *gh*; ङ, ङ *ṅ*, etc.

Beginners will find it useful to trace the letters on transparent paper, till they know them well and can write them fluently and correctly.

4. The following are the sounds which are represented in the Devanāgarī alphabet :

| | Hard (tenues) | Hard and aspirated (tenues aspirate) | Soft, (mediae) | Soft and aspirated (mediase aspirate) | Nasals | Liquids | Sibilants | Vowels Short, Long | Diphthongs |
|---|---|---|---|---|---|---|---|---|---|
| 1. Gutturals, | क k | ख kh | ग g | घ gh | ङ ṅ | ह h[1] | ≍(χ)[2] | अ a आ ā | |
| 2. Palatals, | च c | छ ch | ज j | झ jh | ञ ñ | य y | श ś | इ i e ई | |
| 3. Linguals, | ट ṭ | ठ ṭh | ड ḍ[3] | ढ ḍh[3] | ण ṇ | र r | श sh | ऋ ṛ ॠ ṝ | ए e ऐ ai |
| 4. Dentals, | त t | थ th | द d | ध dh | न n | ल l | स s | ऌ li (ॡ lī) | ओ o औ *au* |
| 5. Labials, | प p | फ ph | ब b | भ bh | म m | व v[4] | ≍(ϕ)[2] | उ u ए e | |

Unmodified Nasal or Anusvāra, ं *ṁ* or ँ *ṁ*.

Unmodified Sibilant or Visarga,.: *ḥ*.

Students should be cautioned against using the Roman letters instead of the Devanāgarī when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in

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1. ह *h* is not properly a liquid, but a soft breathing.
2. The sign for the guttural and labial sibilants have become absolute, and are replaced by the two dots : *ḥ*
3. In the Veda ḍ and ḍh, if between two vowels, are in certain schools written *ḷ* and *ḷh*
4. व v is sometimes called Dento-labial.

mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

5. There are fifty letters in the Devanāgarī alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

6. One letter, the long ॡ *ḹ*, is merely a grammatical invention; it never occurs in the spoken language.

7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called *Jihvāmūlīya*, the tongue-root sibilant, formed near the base of the tongue; and *Upadhmānīya*, i.e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrākṛti*, having the shape of the thunderbolt) and ........(called *Gajakumbhākṛti*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, 1.18; History of Ancient Sanskrit Literature, p. 508]. Sometimes the sign......, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, :, (*dvi*, two, *vindu*, dot) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kātantra as like the figure 84; in the Tantrābhidhāna as like two ठ *ṭh*'s. (See Prinsep, Indian Antiquities, vol.I. p.75).

8. There are five distinct letters for the five nasals, ङ् *ṅ*, ञ् *ñ*, ण् *ṇ*, न् *n*, म् *m*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṅ* by *k, kh, g, gh; ñ* by *c, ch, j, jh; ṇ* by *ṭ, ṭh, ḍ, ḍh; n* by *t, th, d, dh; m* by *p, ph, b, bh*) they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अंकिता instead of अङ्किता *aṅkitā*.

अंचिता instead of अञ्चिता *añchitā*.

कुंडिता instead of कुण्डिता *kuṇḍitā*.

नंदिता instead of नन्दिता *nanditā*.

कंपिता instead of कम्पिता *kampitā*.

The pronunciation remains unaffected by this style of writing. अंकिता must be pronounced as if it were written अङ्किता *aṅkitā*, etc.

The same applies to final म् *m* at the end of a sentence. This too, though frequently written and printed with the dot above the line, is to be pronounced म् *m*. अहं, I, is to be pronounced अहम् *aham*. (See preface to Hitopadeśa, in M.M.'s Handbooks for the Study of Sanskrit, p.viii).

Note—According to the Kaumāras final म् *m* in *pausā* may be pronounced as Anusvāra; cf. Sārasvatī-Prakriyā, ed. Bombay, 1829,[1] pp.12 and 13. कौमारस्ववसानेऽस्यनुस्वारनिच्छंति। अवसाने वा। अवसाने मकारस्यानुस्वारी भवति २३.। देवं। देवम्।। The Kaumāras are the followers of Kumāra, the reputed author of the Kātantra or Kalāpa grammar. (See Colebrooke, Sanskrit Grammar, Preface and page 315, note). Sarvavarman is quoted by mistake as the author of this grammar and a distinction is sometimes made between the Kaumāras and the followers of the Kalāpa grammar.

9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ or यं, लं, वं, *y, l, v*, which are used to represent a final म् *m*, if followed by an initial य् *y*, ल् *l* व् *v* and modified by the pronunciation of these three semi-vowels. (Pāṇ.VIII.4, 59).

Thus instead of तं याति *taṁ yāti* we may write तय्याँति *tay yāti;*

instead of तं लभते *taṁ labhate* we may write तलँभते *tal labhate;*

instead of तं वहति *taṁ vahati* we may write तवँहति *tav vahati.*

Or in composition,

1. This edition, which has lately been reprinted, contains the text - ascribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl.386) or to Anubhūti-svarūpa-āchārya, whoever that may be - and a commentary. The commentary printed in the Bombay editions is calld महीधरी or in MS. Bodl.382. मैदासी, i.e. महीदासी. In MS. Bodl.382. Mahīdhara or Mahīdāsabhaṭṭ a is said to have written the Sārasvata in order that his children might read it and to please Īśa, the Lord. The date given in 1634, the place Banaras (Śivarājadhānī).

संयानं *saṁyānam* or सय्याँनं *sayỳānam;*

संलभं *saṁlabdham* or सल्लँभं *sal̐labdham;*

संवहति *saṁvahati* or सव्वँहति *sav̐vahati.*

But never if the म् *m* stands in the body of a word, such as काम्य: *kāmyaḥ;* nor if the semivowel represents an original vowel, e.g. Rigveda x.132, 3. सम् उ आरन् *sam u āran*, changed to सम्वारन् *sam vāran*.

10. The only consonants which have no corresponding nasals are र् *r*, श् *ś*, ष् *ṣ*, स *s*, ह् *h*. A final म् *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra.

| | | |
|---|---|---|
| तं रक्षति *taṁ rakṣati* | Or in composition, | संरक्षति *saṁrakṣati.* |
| तं शृणोति *taṁ śṛṇoti* | | संशृणोति *saṁśṛṇoti.* |
| तं षकारं *taṁ ṣakāram* | | संष्ठीवति *saṁṣṭhīvati.* |
| तं सरति *taṁ sarati* | | संसरति *saṁsarati.* |
| तं हरति *taṁ harati* | | संहरति *saṁharati.* |

11. In the body of a word the only letters which can be preceded by Anusvāra are श् *ś*, ष् *sh*, स् *s*, ह् *h*. Thus अंश: *aṁśaḥ*, धनूंषि *dhanūṁṣi*, यशांसि *yaśāṁsi*, सिंह: *siṁhaḥ*. Before the semi-vowel य् *y*, र् *r*, ल् *l*, व् *v*, the म् *m*, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नम्र: *namraḥ*, अम्ल: *amlaḥ*. In शंयो: *śaṁyoḥ* (RV.1.43, 4, etc.) the *ṁ* stands 'padānte,' but not in शाम्यति *śāmyati*. (See 9).

12. With the exception of *Jihvāmūlīya* ˘ χ (tongue-root letter), *Upadhmānīya* ˘ ∅ (to be breathed upon), *Anusvāra* ˙ *ṁ* (after-sound), *Visarga* : *ḥ* (emission, see Taitt.-Brāhm. III.p.23 a) and *Repha r* (burning), all letters are named in Sanskrit by adding *kāra* (making) to their sounds. Thus अ *a* is called अकार: *akāraḥ*; क *ka*, ककार: *kakāraḥ*, etc.

13. The vowels, if initial, are written,

अ, आ, इ, ई, ऋ, ॠ, लृ, (ॡ), उ, ऊ, ए, ऐ, ओ, औ ;

*a, ā, i, ī, ṛ, ṝ, ḷ, (ḹ), u, ū, e, ai, o, au;*

if they follow a consonant, they are written with the following signs —

ा, ि, ी, ु, ू, ृ, ॄ, ॢ, (ॣ), े, ै, ो, ौ

*a, ā, i, ī, ṛ, ṝ, ḷ, (ḹ), u, ū, e, ai, o, au*;

There is one exception. If the vowel ऋ *ṛ* follows the consonant र् *r*, it retains its initial form and the *r* is written over it. Ex. निर्ऋति: *nirṛtiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोअग्र *goagra*, adj. preceded by cows, instead of गोऽग्र *go'gra* or गवाग्र *gavāgra*; गोअश्वं *goaśvam*, cows and horses; प्रउग *prayuga*, yoke; तितउ *titau*, sieve.

14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

का *kā*, कि *ki*, की *kī*, कृ *kṛ*, कॄ *kṝ*, क्लृ *kḷ*, (क्लॄ *kḹ*), कु *ku*, कू *kū*, के *ke*, कै *kai*, को *ko*, कौ *kau*.

The only peculiarity is that short ि *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of कि and की. (See Prinsep's Indian Antiquities, ed. Thomas, vol.II. p.40).

15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i.e. stoppage, which is marked by ्. Thus *ak* must be written अक्; *kar*, कर्; *ik*, इक्.

16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group (*saṁyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kārtsnya* is written कार्त्स्न्य. These groups or compound consonants must be learnt by practice. It is easy, however, to

discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally drop in one of the letters : क् + क = क्क *kka*; न् + द = न्द *nda;* त् + व = त्व *tva;* स् + ख = स्ख *skha;* च् + य = च्य *cya;* प् + त = प्त *pta;* क् + त = क्त *kta;* क् + त् + व = क्त्व *ktva;* क् + त् + य = क्त्य *ktya.*

17. The र् *r* following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क्र *kra*; ग् + र = ग्र *gra*; त् + र = त्र or त्र *tra*; द् + र = द्र *dra*; ष् + ट् + र = ष्ट्र *ṣṭra*.

The र् *r* preceding a consonant is written by ᒼ placed at the top of the consonant before which is it to be sounded. Thus अर् + क = अर्क *arka*; वर् + ष् + म = वर्ष्म *varṣma*. This sign for र् *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्कं *arkam*; अर्केण *arkeṇa*; अर्केंदू *arkendū*.

क् *k* followed by ष् *ṣ* is written क्ष or क्ष *kṣa.*

ज् *j* followed by ञ *ñ* is written ज्ञ *jña.*

ज् *jh* is sometimes written झ् *jh.*

र् *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū.*

द् *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū.*

श् *ś*, particularly in combination with other letters, is frequently written श्.

Ex. शु *śu*; शू *śū*; श्र *śra.*

18. The sign of *Virāma,* (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants : thus युङ्क्ते instead of युङ्क्ते *yuntke.*

19. The proper use of the Virāma, however, is at the end of a sentence or portion of a sentence, the last word of which ends in a constant.

At the end of a sentence or of a half-verse, the sign । is used; at the end of a verse or of a longer sentence, the sing ॥ .

20. The sign ऽ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए

e. Ex. सोऽपि *so'pi* for सो अपि *so api*, i.e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

## *List of Compound Consonants*

क्क *k-ka*, क्ख *k-kha*, क्च *k-ca*, क्त *k-ta*, क्त्य *k-t-ya*, क्त्र्य *k-t-r-ya*, क्त्व *k-t-va*, क्न *k-na*, क्न्य *k-n-ya*, क्म *k-ma*, क्य *k-ya*, क्र *k-ra*, क्र्य *k-r-ya*, क्ल *k-la*, क्व *k-va*, क्व्य *k-v-ya*, क्ष *k-ṣa*, क्ष्म *k-ṣ-ma*, क्ष्य *k-ṣ-ya*, क्ष्व *k-ṣh-va*; ख्य *kh-ya*, ख्र *kh-ra*; ग्य *g-ya*, ग्र *g-ra*, ग्र्य *g-r-ya*; घ्न *gh-na*, घ्न्य *gh-n-ya*, घ्म *gh-ma*, घ्य *gh-ya*, घ्र *gh-ra*; ङ्क *ṅ-ka*, ङ्क्त *ṅ-k-ta*, ङ्क्त्य *ṅ-k-t-ya*, ङ्क्य *ṅ-k-ya*, ङ्क्ष *ṅ-k-ṣa*, ङ्क्ष्व *ṅ-k-ṣ-va*, ङ्ख *ṅ-kha*, ङ्ख्य *ṅ-kh-ya*, ङ्ग *ṅ-ga*, ङ्ग्य *ṅ-g-ya*, ङ्घ *ṅ-gha*, ङ्घ्य *ṅ-gh-ya*, ङ्घ्र *ṅ-gh-ra*, ङ्ङ *ṅ-ṅa*, ङ्म *ṅ-ma*, ङ्य *ṅ-ya*.

च्च *c-ca*, च्छ *c-cha*, च्छ्र *c-ch-ra*, च्ञ *c-ña*, च्म *c-ma*, च्य *c-ya*; छ्य *ch-ya*, छ्र *ch-ra*; ज्ज *j-ja*, ज्झ *j-jha*, ज्ञ *j-ña*, ज्ञ्य *j-ñ-ya*, ज्म *j-ma*, ज्य *j-ya*, ज्र *j-ra*, ज्व *j-va*; ञ्च *ñ-ca*, ञ्च्म *ñ-c-ma*, ञ्च्य *ñ-c-ya*, ञ्छ *ñ-cha*, ञ्ज *ñ-ja*, ञ्ञ *ñ-ña*, ञ्य *ñ-ya*.

ट्ट *ṭ-ṭa*, ट्य *ṭ-ya*, ठ्य *ṭh-ya*, ठ्र *ṭh-ra*; ड्ग *ḍ-ga*, ड्ग्य *ḍ-g-ya*, ड्घ *ḍ-gha*, ड्घ्र *ḍ-gh-ra*, ड्म *ḍ-ma*, ड्य *ḍ-ya*; ढ्य *ḍh-ya*, ढ्र *ḍh-ra*; ण्ट *ṇ-ṭa*, ण्ठ *ṇ-ṭha*, ण्ड *ṇ-ḍa*, ण्ड्य *ṇ-ḍ-ya*, ण्ड्र *ṇ-ḍ-ra*, ण्ड्र्य *ṇ-ḍ-r-ya*, ण्ढ *ṇ-ḍha*, ण्ण *ṇ-ṇa*, ण्म *ṇ-ma*, ण्य *ṇ-ya*, ण्व *ṇ-va*.

त्क *t-ka*, त्क्र *t-k-ra*, त्त *t-ta*, त्त्य *t-t-ya*, त्त्र *t-t-ra*, त्त्व *t-t-va*, त्थ *t-tha*, त्न *t-na*, त्न्य *t-n-ya*, त्प *t-pa*, त्प्र *t-p-ra*, त्म *t-ma*, त्म्य *t-m-ya*, त्य *t-ya*, त्र *t-ra*, त्र्य *t-r-ya*, त्व *t-va*, त्स *t-sa*, त्स्न *t-s-na*, त्स्न्य *t-s-n-ya*, त्स्य *t-s-ya*; थ्य *th-ya*; द्ग *d-ga*, द्घ *d-gha*, द्घ्र *d-gh-ra*, द्द *d-da*, द्द्य *d-d-ya*, द्ध *d-dha*, द्ध्य *d-dh-ya*, द्न *d-na*, द्ब *d-ba*, द्भ *d-bha*, द्भ्य *d-bh-ya*, द्म *d-ma*, द्य *d-ya*, द्र *d-ra*, द्र्य *d-r-ya*, द्व *d-va*, द्व्य *d-v-ya*, ध्न *dh-na*, ध्न्य *dh-n-ya*, ध्म *dh-ma*, ध्य *dh-ya*, ध्र *dh-ra*, ध्र्य *dh-r-ya*, ध्व *dh-va*; न्त *n-ta*, न्त्य *n-t-ya*, न्त्र *n-t-ra*, न्द *n-da*, न्द्र *n-d-ra*, न्ध *n-dha*, न्ध्र *n-dh-ra*, न्न *n-na*, न्प *n-pa*, न्प्र *n-p-ra*, न्म *n-ma*, न्य *n-ya*, न्र *n-ra*, न्स *n-sa*.

प्त *p-ta*, प्त्य *p-t-ya*, प्न *p-na*, प्प *p-pa*, प्म *p-ma*, प्य *p-ya*, प्र *p-ra*, प्ल *p-la*, प्व *p-va*, प्स *p-sa*, प्स्व *p-s-va*; ब्घ *b-gha*, ब्ज *b-ja*, ब्द *b-da*, ब्ध *b-dha*, ब्न *b-na*, ब्ब *b-ba*, ब्भ *b-bha*, ब्भ्य *b-bh-ya*, ब्य *b-ya*, ब्र *b-ra*, ब्व *b-va*; भ्न *bh-na*, भ्य *bh-ya*, भ्र *bh-ra*, भ्व *bh-va*, म्न *m-na*, म्प *m-pa*, म्प्र *m-p-ra*, म्ब *m-ba*, म्भ *m-bha*, म्म *m-ma*, म्य *m-ya*, म्र *m-ra*, म्ल *m-la*, म्व *m-va*.

य्य *y-ya*, य्व *y-va*; ल्क *l-ka*, ल्प *l-pa*, ल्म *l-ma*, ल्य *l-ya*, ल्ल *l-la*, ल्व *l-va*; व्न *v-na*, व्य *v-ya*, व्र *v-ra*, व्व *v-va*.

श्च *ś-ca*, श्च्य *ś-c-ya*, श्न *ś-na*, श्य *ś-ya*, श्र *ś-ra*, श्र्य *ś-r-ya*, श्ल *ś-la*, श्व *ś-va*, श्व्य *ś-v-ya*, श्श *ś-śa*; ष्ट *ṣ-ṭa*, ष्ट्य *ṣ-ṭ-ya*, ष्ट्र *ṣ-ṭ-ra*, ष्ट्र्य *ṣ-ṭ-r-ya*, ष्ट्व *ṣ-ṭ-va*, ष्ठ *ṣ-ṭ*

*ha*, ष्ण *ṣ-ṇa*, ष्ण्य *ṣ-ṇ-ya*, ष्प *ṣ-pa*, ष्प्र *ṣ-p-ra*, ष्म *ṣ-ma*, ष्य *ṣ-ya*, ष्व *ṣ-va*; स्क *s-ka*, स्ख *s-kha*, स्त *s-ta*, स्त्य *s-t-ya*, स्त्र *s-t-ra*, स्त्व *s-t-va*, स्थ *s-tha*, स्न *s-na*, स्न्य *s-n-ya*, स्प *s-pa*, स्फ *s-pha*, स्म *s-ma*, स्म्य *s-m-ya*, स्य *s-ya*, स्र *s-ra*, स्व *s-va*, स्स *s-sa*.

ह्ण *h-ṇa*, ह्न *h-na*, ह्म *h-ma*, ह्य *h-ya*, ह्र *h-ra*, ह्ल *h-la*, ह्व *h-va*.

## *Numerical Figures*

21. The numerical figures in Sanskrit are

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| १ | २ | ३ | ४ | ५ | ६ | ७ | ८ | ९ | ० |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 0 |

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for ए *e* of एकः *ekaḥ*, one.

२ stands for द्व *dv* of द्वौ *dvau*, two.

३ stands for त्र *tr* of त्रयः *trayaḥ*, three.

४ stands for च *c* of चत्वारः *catvāraḥ*, four.

५ stands for प *p* of पंच *pañca*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepoke, 'Memoire sur la Propagation des Chiffres Indiens,' in Journal Asiatique, VI serie, tome 1; Prinsep's Indian Antiquities by Thomas, vol.II.p.70; Chips from a German Workshop, vol.II.p.289.

## *Pronunciation*

22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America'.
2. The aspiration of the consonants should be heard distinctly. Thus ख *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn'; थ *th* like *th* in 'pot-house'; फ *ph* like *ph* in 'top-heavy'; घ *gh* like *gh* in 'log-house';

ध *dh* like *dh* in 'mad-house'; भ *bh* like *bh* in 'Hob-house'. This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.

3. The guttural ङ *ṅ* has the sound of *ng* in 'king'.
4. The palatal letters च *c* and ज *j* have the sound of *c* in 'church' and of *j* in 'join'.
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t, d, n* in English is what Hindus would call lingual and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e.g. डिरेक्टर् *Ḍirekṭar,* गवर्न्मेण्ट् *Gavarṇmeṇṭ*, etc.[1]
6. The Visarga, *Jihvāmūlīya* and *Upadhmānīya* are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin', the lingual ष *ṣ* like *ṣ* in 'shun', the palatal श *ś* like *ss* in session'.

The real Anusvāra is sounded as a very slight nasal, like *n* in French 'bon'.

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents.[2]

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1. Buhler, Madras Literary Journal, February, 1864. Rajendra, 'On the Origin of the Hindī Language,' Journal of the Asiatic Society, Bengal, 1864, p.509.
2. According to Sanskrit grammarians the real Anusvāra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pāṇ.1.1, 9. ञमङणनानां नासिका च (चकारेण स्वस्ववर्गीयानुकूलं ताल्वादि समुच्चीयते)।। नासिकानुस्वारस्य।। The real Anusvāra is therefore *nāsikya*, nasal; the five nasals are *anunāsika,* nasalized, i.e. pronounced by their own organ of speech and uttered through the nose.

## CHAPTER 2

### *Rules of Sandhi or the Combination of letters*

23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants and of consonants with vowels), is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i.e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronounciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. अस्त्वग्निमाहात्म्यं इन्द्रस्तु देवानां महत्तमः *astvagnimāhātmyam, indrastu devānām mahattamaḥ*, Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

### *Distinction between External and Internal Sandhi*

24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*) and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prātipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External Sandhi* or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the

component parts of compounds and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (भ्यां *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) or by secondary (*taddhita*) suffixes beginning with any consonants except य् *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation and derivation. In many cases it is far easier to remember the words ready-made from the dictionary or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् *h* + *t* are changed into ढ् + त् *ḍh* + *t*, ड् + ध् *ḍ* + *dh* and ड् + ढ् *ḍ* + *ḍh*; ड् *ḍ* is drop and the vowel lengthened : while in परिवृह् + तः *parivṛh* + *taḥ*, the vowel, under the same circumstances, remains short; *parivṛh* + *taḥ* = *parivṛriḍh* + *taḥ*, *parivṛḍ* + *dhaḥ* = *parivṛḍ* + *ḍhaḥ* = *parivṛḍhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

### *Classification of Vowels*

25. Vowels are divided into short (*hrasva*), long (*dīrgha*) and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. 1.2, 27). A consonant is said to last half the time of a short vowel.

1. Short vowels : अ *a*, इ *i*, उ *u*, ऋ *ṛ*, लृ *ḷi*.
2. Long vowels : आ *ā*, ई *ī*, ऊ *ū*, ॠ *ṝ*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ 3; अ ३ *a* 3, आ ३ *ā* 3, इ ३ *i* 3, ई ३ *ī* 3, ए ३ *e* 3, औ ३ *au* 3. Sometimes we find अ ३ ई, *a* 3 *i*, instead of ए ३, *e* 3; or आ ३ उ, *ā* 3 *u*, instead of औ ३, *au* 3.

26. Vowels are likewise divided into

1. Monophthongs (*samānākṣara*) : अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṝ*, लृ *ḷi*.
2. Diphthongs (*sandhyakṣara*) : ए *e*, ऐ *ai*, ओ *o*, औ *au*.

27. All vowels are liable to be nasalized or to become *anunāsika* : अँ *a*, आँ *ā*.

28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, ऋ *ṛ*, लृ *ḷi*, if not followed by a double consonant.
2. Heavy vowels are आ *ā*, ई *ī*, ऊ *ū*, ॠ *ṝ*, ए *e*, ऐ *ai*, ओ *o*, औ *au* and any short vowel, if followed by more than one consonant.

29. Vowels are, lastly, divided according to accent, into *acute* (udātta), *grave* (anudātta) and *circumflexed* (svarita). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pāṇ. 1.2, 29-32). Accents are marked in Vedic literature only.

### *Guṇa and Vṛddhi*

30. Guṇa is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṝ*, लृ *ḷi*, by means of a preceding अ *a*, which raises इ *i*, and ई *ī* to ए *e*, उ *u* and ऊ *ū* to ओ *o*, ऋ *ṛ* and ॠ *ṝ* to अर् *ar*, लृ *ḷi* to अल् *al*. (Pāṇ. 1.1, 2).

By a repetition of the same process the Vṛddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ār* instead of अर् *ar* and आल् *āl* instead of अल् *al*. (Pāṇ. 1.1, 1).

Vowels are thus divided again into :

1. Simple vowels : अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṝ*, लृ *ḷi*.
2. Guṇa vowels : --------- ए *e* (*a*+*i*), ओ *o* (*a*+*u*), अर् *ar*, अल् *al*.
3. Vṛddhi vowels : आ *ā* ऐ *āi* (*a*+*a*+*i*), औ *āu* (*a*+*a*+*u*), आर् *ār*, आल् *āl*.

31. अ *a* and आ *ā* do not take Guṇa or as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person singular of the reduplicated perfect, which requires Guṇa or Vṛddhi, हन् *han* forms with Guṇa जघन *jaghana* or with Vṛddhi जघान *jaghāna*, I have killed.

*Combination of Vowels at the end and beginning of words.*

32. As a general rule, Sanskrit allows of no hiatus (*vivṛtti*) in a sentence. If a word ends in a vowel and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semi-vowels, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṝ* ; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *ā*,

Calling the former liquid,[1] the latter hard vowels, we may say : if the same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pāṇ. VI.1, 101). Thus

अ or आ + or आ = आ *ā*+*ā*=*ā*

इ or ई + इ or ई = ई *ī*+*ī*=*ī*

उ or ऊ + उ or ऊ = ऊ *ū*+*ū*=*ū*

ऋ or ॠ + ऋ or ॠ = ॠ *ṝ*+*ṝ*=*ṝ*[2]

Ex. उक्त्वा अपगच्छति = उक्त्वापगच्छति *uktvā* + *apagacchati* = *ktvāpagacchati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī* + *īdṛśī* = *nadīdṛśī*, such a river.

कर्तृ ऋजु = कर्तॄजु *kartṛ* + *ṛju* = *kartṝju*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu* + *udeti* = *kintūdeti*, but he rises.

Or in compound, मही + ईश: = महीश: *mahī* + *īśaḥ* = *mahīśaḥ*, lord of the earth.

34. If hard vowels (long or short) occur at the end of a word and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pāṇ. VI.1, 87). Thus

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1. The Prātiśākhya calls them *nāmin*, for a different reason; see Rigveda-prātiśākhya, ed. M.M., p.xxiii.
2. The letter ऌ *ḷi* is left out, because it is of no practical utility. It is treated like ऋ *ṛ*, only substituting ल् *l* for र् r in Guṇa and Vṛddhi. Thus ऌ + अनुबंध: *ḷi* + *anubandhaī* becomes लनुबंध: *lanubandhaḥ*, i.e. having *ḷi* as indicatory letter.

अ or आ + इ or ई = ए *ā* + *ī* = *e* (*ai*).

अ or आ + उ or ऊ = ओ *ā* + *ū* = *o* (*au*).

अ or आ + ऋ or ॠ = अर् *ā* + *ṛ* = *ar*. (Pāṇ.1.1, 51)

Ex. तव इंद्रः = तवेन्द्रः *tava* + *indraḥ* = *tavendraḥ*, this is Indra.

सा उक्त्वा = सोक्त्वा *sā* + *uktvā* = *sauktvā,* she having spoken.

[1] सा ऋद्धिः = सर्द्धिः *sā* + *ṛddhiḥ* = *sarddhiḥ,* this wealth.

तव लृकारः = तवल्कारः *tava* + *ḷikāraḥ* = *tavalkāraḥ*, your letter *ḷi.*

Or in compound, काम्य + इष्टिः = काम्येष्टिः *kāmya*+*iṭiḥ* = *kāmyeṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita*+*upadeśaḥ* = *hitopadeśaḥ*, good advice.

35. If hard vowels (long or short) occur at the end of a word and the next begins with a diphthong, the result is Vṛddhi. (Pāṇ. VI.1, 88). Thus

अ or आ + ए = ऐ *ā* + *e* = *āi.*

अ or आ + ऐ = ऐ *ā* + *āi* = *āi.*

अ or आ + ओ = औ *ā* + *o* = *āu.*

अ or आ = औ = औ *ā* + *āu* = *āu.*

Ex. तव एव = तवैव *tava* + *eva* = *tavaiva*, of you only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā* + *aikṣiṭa* = *saikṣiṭa*, she saw.

तव ओष्ठः = तवौष्ठः *tava* + *oṭhaḥ* = *tavauṭhaḥ*, your lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā* + *autsukyavatī*=*sautsukyavatī*, she desirous.

Or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *rāma* + *aiśvaryam* = *rāmaiśvaryam*, the lordship of Rāma.

सीता + औपम्यं = सीतौपम्यं *sītā* + *aupamyam* = *sītaupamyam*, similarly with Sītā, the wife of Rāma.

36. If a simple a liquid vowel (long or short) occurs at the end of a word and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semi-vowel. (Pāṇ. VI.1, 77). Thus

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1. Some grammarians consider the Sandhi of *ā* with *ṛ* optional, but they require the shortening of the long *ā*. Ex. ब्रह्मा + ऋषिः *brahmā*+*ṛṣiḥ* = ब्रह्मर्षिः *brahmarṣ iḥ* or ब्रह्म ऋषिः *brahma ṛṣiḥ*, Brahmā, a Ṛṣi.

| | | | |
|---|---|---|---|
| इ or ई | अ or आ = य or या | ī | ā = yā |
| | ऋ or ॠ = यृ or यॄ | | ṛ = yṛ |
| | उ or ऊ = यु or यू | | ū = yū. |
| | ए or ऐ = ये or यै | | e, ai = ye, yai. |
| | ओ or औ = यो or यौ | | o, au = yo, yau. |
| ऋ or ॠ | अ or आ = र or रा | ṛ | क्त्वाā = rā |
| | इ or ई = रि or री | | ī = rī |
| | उ or ऊ = रु or रू | | ū = rū. |
| | ए or ऐ = रे or रै | | e, ai = re, rai. |
| | ओ or औ = रो or रौ | | o, au = ro, rau. |
| उ or ऊ | अ or आ = व or वा | ū | ā = vā |
| | इ or ई = वि or वी | | ī = vī |
| | ऋ or ॠ = वृ or वॄ | | ṛ = vṛ. |
| | ए or ऐ = वे or वै | | e, ai = ve, vai. |
| | ओ or औ = वो or वौ | | o, au = vo, vau. |

Ex. दधि अत्र = दध्यत्र *dadhi* + *atra* = *dadhyatra*, milk here.

कर्तृ उत = कर्त्रुत *kartṛ* + *uta* = *kartruta*, doing moreover.

मधु इव = मध्विव *madhu* + *iva* = *madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī* + *aiḍasya* = *nadyaiḍasya*, the river of Aiḍa.

In compounds, नदी + अर्थं = नद्यर्थं *nadī* + *artham* = *nadyartham*, for the sake of a river.

Note - Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *cakrī atra* may be चक्र्यत्र *cakryatra* or चक्रि अत्र *cakri atra*.

37. If a Guṇa-vowel occurs at the end of a word and the next begins with any vowel or diphthong (except *a*), the last element of the Guṇa-vowel is changed into a semi-vowel. If *a* follows, *a* is elided and no change takes place in the diphthong; see 41. (Pāṇ. VI.1, 78). Thus

ए (*e*) + any vowel (except *a*) = अय् (*ay*).

ओ (*o*) + any vowel (except *a*) = अव् (*av*).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgaccha* = *sakhayāgaccha*, Friend, come!

सखे इह = सखयिह *sakhe iha* = *sakhayiha*, Friend, here!

प्रभो एहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!

प्रभो औषधं = प्रभवौषधं *prabho auṣadham* = *prabhavauṣadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go* + *īśaḥ* = *gavīśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (41.)

38. If a Vṛddhi-vowel occurs at the end of a word and the next begins with any vowel or diphthong, the last element is changed into a semi-vowel. (Pāṇ. VI.1, 78). Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. श्रियै अर्थः = श्रियायर्थः *śriyai arthaḥ* = *śriyāyarthaḥ*.

श्रियै ऋते = श्रियायृते *śriyai ṛte* = *śriyāyite*.

रवौ अस्तमिते=रवावस्तमिते *ravau astamite-ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti* = *tāviti*.

In composition, नौ + अर्थं = नावर्थं *nau* + *artham* = *nāvartham*, for the sake of ships.

39. These two rules, however, are liable to certain modifications:

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ए *e*, ओ *o*, may be drop before all vowels (except *a*, 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgaccha*, not into सखयागच्छ *sakhayāgaccha*, but into सख आगच्छ *sakha āgaccha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ एहि *prabha ehi*.

प्रभो औषधं *prabho auṣadham*, not into प्रभवौषधं *prabhavauṣadham*, but into प्रभ औषधं *prabha auṣadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *āi*, may be drop before all vowels and it is usual to drop it in our editons. Thus

श्रियै अर्थः *śriyai arthaḥ* is more usually written श्रिया अर्थः *śriyā arthaḥ* instead of श्रियायर्थः *śriyāyarthaḥ*.

3. The final व् *v* of आव् *āv*, for औ *āu*, may be open drop before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti* and ता इति *tā iti*.

Note - Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛddhi and the final व् *v* of Guṇa are generally drop, when the final व् *v* of Vṛddhi is generally retained. It would be more consistent either always to retain the final semi-vowels or always to drop them. See Ṛgveda-prātiśākhya, ed. M.M. Sëtras 129, 132, 135; Pāṇ.VI.1, 78; VIII. 3, 19.

40. In all these cases the hiatus, occasioned by the dropping of य् *y* and व् *v*, remains and the rules of Sandhi are not to be applied again.

41. ए *e* and ओ *o*, before short अ *a*, remain unchanged and the initial अ *a* is elided. (Pāṇ. VI.1, 109).

Ex. शिवे अत्र = शिवेऽत्र *śive atra* = *śive'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugṛhāṇa* - *prabho 'nugṛhāṇa*, Lord, please.

In composition this elision is optional. (Pāṇ. VI.1, 122)

Ex. गो + अश्वाः = गोऽश्वाः or गोअश्वाः *go* + *'śvāḥ* or *go aśvāḥ*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākṣaḥ*, a window, lit. a bull's eye; गवेन्द्रं *gavendraḥ*, lord of kine, (a name of Kṛṣṇa); गवाजिनं or गोऽजिनं *gavājinam* or *go'jinam*, a bull's hide.

## *Unchangeable Vowels* (Pragṛhya)

42. There are certain termination the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragṛhya* (Pāṇ.1.1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū* and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādhū imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचेते अर्थं *yācete artham*, they two ask for money.

Note-Exceptions occur, as मणीव *maṇīva*, i.e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i.e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. *dual* of the pronoun अदस् *adas*. (Pāṇ.1.1, 12).

Ex. अमी अश्वा: *amī aśvāḥ*, these horses.

अमी इषव: *amī iṣavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follow from rule 1).

## *Irregular Sandhi*

43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ *ā* is followed by a verb beginning with ए *e* or ओ *o*, the result of the coalescence of the vowels is ए *e* or ओ *o*, not ऐ *ai* or औ *au*. (Pāṇ. VI.1, 94).

Ex. प्र + एजते = प्रेजते *pra + ejate = prejate.*

उप + एषते = उपेषते *upa + eṣate = upeṣate.*

प्र + एषयति = प्रेषयति *pra* + *eṣayati* = *preṣayati*.[1]

परा + एखति = परेखति *parā* + *ekhati* = *parekhati*.

उप + ओषति = उपोषति *upa* + *oṣati* = *upoṣati*.

परा + ओहति = परोहति *parā* + *ohati* = *parohati*.

This is not the case before the two verbs एध् *edh*, to grow and इ *i*, to go, if raised by Guṇa to ए *e*. (Pāṇ. VI.1, 89).

Ex. उप + एधते = उपैधते *upa* + *edhate* = *upaidhate*.

अव + एति = अवैति *ava* + *eti* = *avaiti*.

In verbs derived from nouns and beginning with ए or ओ *e* or *o*, the elision of the final अ or आ *ā* of the preposition is optional.

44. If a root beginning with ऋ *ṛ* is preceded by a preposition ending in अ *a* or आ *ā*, the two vowels coalesce into आर् *ār* instead of अर् *ar*. (Pāṇ. VI.1, 91).

Ex. अप + ऋच्छति = अपार्च्छति *apa* + *ṛcchati* = *apārcchati*.

अव + ऋणाति = अवार्णाति *ava* + *ṛṇāti* = *avārṇāti*.

प्र + ऋजते = प्रार्जते *pra* + *ṛjate* = *prārjate*.

परा + ऋषति = परार्षति *parā* + *ṛṣati* = *parārṣati*.

In verbs derived from nouns and beginning with ऋ *ṛ*, this lengthening of the अ *a* of the preposition is optional. (Pāṇ.VI.1, 92).

In certain compounds ऋणं *ṛṇam*, debt and ऋतः *ṛtaḥ*, affected, take Vṛddhi instead of Guṇa if preceded by अ *a*; प्र + ऋणं = प्रार्णं *pra* + *ṛṇam* = *prārṇam*, principal debt; ऋण + ऋणं = ऋणार्णं *ṛṇa* + *ṛṇam* = *ṛṇārṇam*, debt contracted to liquidate another debt; शोक + ऋतः = शोकार्तः *śoka* + *ṛtaḥ* = *śokārtaḥ*, affected by sorrow. Likewise ऊह् *ūh*, the substitute for वाह् *vāh*, carrying, forms Vṛddhi with a preceding अ *a* in a compound. Thus विश्व + ऊहः *viśva* + *ūhaḥ*, the acc. plur. of विश्वाह् *viśvavāh*, is विश्वौहः *viśvauhaḥ*. (Pāṇ. VI.1, 89, vārt.)

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1. In nouns derived from प्रेष् *preṣ* the rule is optional. Ex. प्रेष्य or प्रैष्य *preṣya* or *praiṣya*, a messenger. प्रेष *preṣa*, a gleaner, is derived from प्र *pra* and ईष *īṣ*.

45. If the initial ओ *o* in ओष्ठः *oṣṭhaḥ*, lip and ओतुः *otuḥ*, cat, is preceded in a compound by अ or आ *ā*, the two vowels may coalesce into औ *au* or ओ *o*. (Pāṇ. VI.1, 94, vārt.)

Ex. अधर + ओष्ठः = अधरौष्ठः or अधरोष्ठः *adhara* + *oṣṭhaḥ* = *adharauṣ ṭhaḥ* or *adharoṣṭhaḥ*, the lower lip.

स्थूल + ओतुः = स्थूलौतुः or स्थूलोतुः *sthūla* + *otuḥ* = *sthūlautuḥ* or *sthūlotuḥ*, a big cat.

If ओष्ठः *oṣṭha* and ओतु *otu* are preceded by अ or आ *ā* in the middle of a sentence, they follow the general rule.

Ex. मम + ओष्ठः = ममौष्ठः *mama* + *oṣṭhaḥ* = *mamauṣṭhaḥ*, my lip.

46. As irregular compounds the following are mentioned by native grammarians :

स्वैरं *svairam*, wilfulness and स्वैरिन् *svairin*, self-wiled, from स्व + ईर *sva* + *īra*.

अक्षौहिणी *akṣauhiṇī*, a complete army, from अक्ष + ऊहिनी *akṣa* + *ūhinī*.

प्रौढः *prauḍhaḥ*, from प्र + ऊढः *pra* + *ūḍhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from प्र + ऊहः *pra* + *ūhaḥ*.

प्रैषः *praiṣaḥ*, a certain prayer, from प्र + एषः *pra* + *eṣaḥ* (See 43.)

प्रैष्यः *praiṣyaḥ*, a messenger.

47. The final ओ *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ.1.1, 15).

Ex. अहो अपेहि *aho apehi*, Halloo, go away!

48. Indeclinable consisting of a single vowel, with the exception of आ *ā* (49.), are not liable to the rules of Sandhi. (Pāṇ. 1.1, 14).

Ex. इ इंद्र *i indra*, Oh Indra! उ उमेश *u umeśa*, Oh lord of Umā!

आ एवं *ā evam*, Is it so indeed?

49. If आ *ā* (which is written by Indian grammarians आङ् *āṅ*) is used as a preposition before verbs or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little', it is liable to the rules of Sandhi.

Ex. आ अध्ययनात् = आध्ययनात् *ā adhyayanāt* = *ādhyayanāt*, until the reading begins.

आ एकदेशात् = ऐकदेशात् *ā ekadeśāt* = *aikadeśāt*, to a certain place.

आ आलोचितं = आलोचितं *ā ālocitam* = *ālocitam*, regard a little.

आ उष्णं = ओष्णं *ā uṣṇam* = *oṣṇam*, a little warm.

आ इहि = एहि *ā ihi* = *ehi*, come here.

If आ *ā* is used as an interjection, it is not liable to Sandhi, according to 48.

Ex. आ एवं किल तत् *ā, evam kila tat,* Ah, now I recollect, it is just so.

50. Certain particles remain unaffected by Sandhi.

Ex. हे इंद्र *he Indra*, Oh Indra.

51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ.VI.1, 125; VIII.2, 82).

Ex. देवदत्ता ३। एहि *devadattā 3 ehi,* Devadatta, come here!

**52. See Table on next page.**

*Combination of Final and Initial Consonants.*

53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of words following each other in a compounds. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यां *bhyām* भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य् *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the termination's of declension and conjugation and other suffixes, are regulated by different laws and are best acquired in learning by heart the principal paradigms of nouns and verbs.

## § 52. *Table showing the Combination of Final with Initial Vowels*

| Final | With Initial अ a | आ ā | इ i | ई ī | उ u | ऊ ū | ऋ ṛ | ॠ ṝ | ऌ ḷ | ए e | ऐ ai | ओ o | औ au |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| अ a आ ā | आ ā | | ए e | | ओ o | | अर् ar | | अल् al | ऐ ai | | औ au | |
| इ i ई ī | य ya | या yā | ई ī | | यु yu | यू yū | यृ yṛ | यॄ yṝ | य्लृ yḷ | ये ye | यै yai | यो yo | यौ yau |
| उ u ऊ ū | व va | वा vā | वि vi | वी vī | ऊ ū | | वृ vṛ | वॄ vṝ | व्लृ vḷ | वे ve | वै vai | वो vo | वौ vau |
| ऋ ṛ ॠ ṝ | र ra | रा rā | रि ri | री rī | रु ru | रू rū | ऋ ṛ[1] | | लृं rḷ[2] | रे re | रै rai | रो ro | रौ rau |
| ऌ ḷ | ल la | ला lā | ली li | ली lī | लु lu | लू lū | लृ lṛ | लॄ ḹ[3] | लृ i | ले le | लै lai | लो lo | लौ lau |
| ए e | एऽ e' | (अया ayā | अयि ayi | अयी ayī | अयु ayu | अयू ayū | अयृ ayṛ | अयॄ ayṝ | अय्लृ ayḷ | अये aye | अयै ayai | अयो ayo | अयौ ayau) |
| | | अ आ a ā | अ इ a i | अ ई a ī | अ उ a u | अ ऊ a ū | अ ऋ a ṛ | अ ॠ a ṝ | अ लृ a ḷ | अ ए a e | अ ऐ a ai | अ ओ a o | अ औ a au |
| ऐ ai | (आय āya | आया āyā | आयि āyi | आयी āyī | आयु āyu | आयू āyū | आयृ āyṛ | आयॄ āyṝ | आय्लृ āyḷi | आये āye | आयै āyai | आयो āyo | आयौ āyau) |
| | आ अ ā a | आ आ ā ā | आ इ ā i | आ ई ā ī | आ उ ā u | आ ऊ ā ū | आ ऋ ā ṛ | आ ॠ ā ṝ | आ लृ ā ḷ | आ ए ā e | आ ऐ ā ai | आ ओ ā o | आ औ ā au |
| ओ o | ओऽ o' | (अवा avā | अवि avi | अवी avī | अवु avu | अवू avū | अवृ avṛ | अवॄ avṝ | अव्लृ avḷi | अवे ave | अवै avai | अवो avo | अवौ avau |
| | | अ आ a ā | अ इ a i | अ ई a ī | अ उ a u | अ ऊ a ū | अ ऋ a ṛ | अ ॠ a ṝ | अ लृ a ḷi | अ ए a e | अ ऐ a ai | अ ओ a o | अ औ a au) |
| औ au | (आव āva | आवा āvā | आवि āvi | आवी āvī | आवु āvu | आवू āvū | आवृ āvṛ | आवॄ āvṝ | आव्लृ āvḷi | आवे āve | आवै āvai | आवो āvo | आवौ āvau |
| | आ अ ā a | आ आ ā ā | आ इ ā i | आ ई ā ī | आ उ ā u | आ ऊ ā ū | आ ऋ ā ṛ | आ ॠ ā ṝ | आ लृ ā ḷ | आ ए ā e | आ ऐ ā ai | आ ओ ā o | आ औ ā au) |

1. *Ṛ ṝ ābhyāṁ hrasva ṛkāre pare ṛ ṝ iti rūpadvayam; dīrghe tu ṝ ityeva. Rājā rāmaśāstrī.* 2. *Ṛ* or *Ḷ*. id. 3. *Lī or ṝ*, id.

54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word;

क् *k*, ङ् *ṅ*, ट् *ṭ*, ण् *ṇ*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, : *ḥ*, ˙ *ṁ*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the apsirates, if final, are replaced by their corresponding unaspirated letters : ख् *kh* by क् *k*; घ् *gh* by ग् *g*; छ् *ch*, however, not by च् *c*, but by ट् *ṭ*, etc. Ex. चित्रलिख् *citralikh,* painter; voc. चित्रलिक् *citralik*. This reduces the twenty-five letters to fifteen.

2. In every class the sonant (58) letters, if final, are replaced by their corresponding surd letters; ग् *g* by क् *k*; द् *d* by त् *t*, etc. हृद् *hṛd*, heart; nom. हृत् *hṛt*. This reduces the fifteen to ten.[1]

3. No palatal च् *c* can ever be final; hence the only remaining palatal, the च् *c*, is replaced by the corresponding guttural क् *k*.[2] Ex. वाच् *vāc*, speech; voc. वाक् *vāk*. Final ञ् *ñ* does not occur. This reduces the ten to eight. In a few roots the final ज् *j* is replaced by a lingual instead of a guttural.

4. Of the semi-vowels, (य् *y*, र् *r*, ल् *l*, व् *v*, ल् *l*) is the only one that is found at the end of words. This raised the eight to nine letters.

5. ह् *h* cannot be final, but is changed into ट् *ṭ*; sometimes into क् *k* or त् *t*.

6. Of the sibilants, the only one that is found at the end of words is Visarga. For, radical ष् *ṣ* cannot be final, but is replaced by ट् *ṭ*. Thus द्विष् *dviṣ* becomes द्विट् *dviṭ*. In a few words final ष् *ṣ* is changed into क् *k*.

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1. Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change from them into the corresponding hard letters.
2. The only exceptions are technical terms such as अच् *ach*, a vowel; अजंत: *ajantaḥ,* ending in a vowel, instead of अगंत: *agantaḥ*.

Radical श् *ś* cannot be final, but is replaced by ट् *ṭ*. Thus विश् *viś* becomes विट् *viṭ*. In some words final श् *ś* is changed into क् *k*. (174.)

Final radical स् *s* is treated as Visarga.

The Visarga, therefore, raised the nine to ten and the Anusvāra, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of Sandhi affecting final consonants are really reduced to *eleven* heads.

55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an र् *r* precedes a final radical tenuis क् *k*, ट् *ṭ*, त् *t*, प् *p*. Thus

अविभर् + त् = अविभर् *abibhar* + *t* = *abibhar*, 3.p.sing.impf. of भृ *bhṛ*, to carry.

अविभर् +स् =अविभर् *abibhar* + *s* = *abibhar*, 2.p.sing.impf. of भृ *bhṛ*, to carry.

सुवल्ग् + स् = सुवल् *suvalg* + *s* = *suval*, nom. sing. well jumping.

But ऊर्क् *ūrk*, strength, nom. sing. of ऊर्ज् *ūrj*.

अवरिवर्त् *avarivart*, 3.p. sing. impf. intens. of वृत् *vṛt* or वृध् *vṛdh*.

अमार्ट् *amārṭ*, from मृज् *mṛj*. (Pāṇ. VIII.2, 24).

The nom. sing. of चिकीर्ष् *cikīrṣ* is चिकी: *cikīḥ*, because here the *r* is not followed by a tenuis.

### *Classification of Consonants*

56. Before we can examine the changes of final and initial consonants, according to the rules of external Sandhi, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips and the nose are called the places or organs of the letters. (See 4.)
2. By contact between the tongue and the four places, throat, palate, roof, teeth, the guttural, palatal, lingual and dental consonants are formed. Labial consonants are formed by contact between the lips.

3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn.[1] Hence these letters are called *Anunāsika*, i.e. co-nasal or nasalized.
4. The real Anusvāra is formed in the nose only and is called *Nāsikya*, i.e. nasal.
5. The Visarga is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.
6. The semi-vowels, too, are referred to these five places and three of them, य *y*, ल *l*, व *v*, can be nasalized and are then called *Anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, *y, l, v*) र *r* cannot be nasalized in Sanskrit.

57. According to their quality (*prayatna*,[2] effort) letters are divided into.

1. Letters formed by complete contact (*spṛṣṭa*) of the organs : क *k*,ख *kh*,ग *g*,घ *gh*,ङ *ṅ*;च *c*,छ *ch*,ज *j*,झ *jh*,ञ *ñ*;ट *ṭ*,ठ *ṭh*,ड *ḍ*,ढ *ḍh*,ण *ṇ*;त *t*,थ *th*,द *d*,ध *dh*,न *n*;प *p*,फ *ph*,ब *b*,भ *bh*,म *m*. These are called *Sparśa* in Sanskrit and if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*īṣat spṛṣṭa*): य *y*, र *r*, ल *l*, व *v* (not n *h*). These are called *Antaḥsthā* (fem.), i.e. intermediate between Sparśas and Ūṣmans, which has been freely translated by *semi-vowel* or *liquid*.
3. Letters formed by slight opening (*īṣad vivṛta*): χ, श *ś*, ष *ṣ*, स *s*, ɸ , ह *h*. These are called *Ūṣman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛta*).[3]

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1. Lectures on the Science of Language, Second Series, p.145.
2. Sanskrit grammarians call this आभ्यंतरः प्रयत्नः *ābhyantaraḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound and distinguish it from वाह्यः प्रयत्नः *vāhyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated and unaspirated, as explained in 28, 59.
3. Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semi-vowels *duḥspṛṣṭa*, imperfect contact or *īṣadaspṛṣṭa*; slight non-contact or *īṣadvivṛta*, slight opening; to the sibilants *nemaspṛṣṭa*, half-contact, i.e. greater opening than is required for

58. A second division, according to quality, is,

1. Surd letters : क *k*, ख *kh*, च *c*, छ *ch*, ट *ṭ*, ठ *ṭh*, त *t*, थ *th*, प *p*, फ *ph*; χ, श *ś*, ष *ṣ*, स *s*, ϕ , and Visarga : *ḥ*. In their formation the glottis is open. They are called *Aghoṣa*, non-sonant.
2. Sonant letters : ग *g*, घ *gh*, ज *j*, झ *jh*, ड *ḍ*, ढ *ḍh*, द *d*, ध *dh*, ब *b*, भ *bh*, ङ *ṅ*, ञ *ñ*, ण *ṇ*, न *n* म *m*; ह *h*, य *y*, र *r*, ल *l*, व *v*, the Anusvāra ˙ *ṁ* and all vowels. In their formation the glottis is closed. They are called *Ghoṣavat*.

59. Lastly, consonants are divided, according to quality, into

1. Aspirated (*mahāprāṇa*) : ख *kh*, घ *gh*, छ *ch*, झ *jh*, ठ *ṭh*, ढ *ḍh*, थ *th*, ध *dh*, फ *ph*, भ *bh*; χ, श *ś*, ष *ṣ*, स *s*, ϕ ; ह *h*; the Visarga : *ḥ* and Anusvāra ˙ *ṁ*.
2. Unaspirated (*alpaprāṇa*) : all the rest.

It will be seen, therefore, that the change of च् *c* into क् *k* is a change of place and that the change of च् *c* into ज् *j* is a change of quality; while in the transition of च् *c* into ग् *g* or of त् *t* into न् *n*, we should have a change both of place and of quality.

60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

### 1. *Change of Place*

61. The only final consonants which are liable to change of place are the Dentals, the Anusvāra and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvāra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvāra and Visarga, being superseded to the changes of place.

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the semi-vowels or *vivṛta*, complete opening; while they require for the vowels either *vivṛta*, complete opening or *aspṛṣṭa*, non-contact. Siddh. Kaum. vol.1. p.10. Rigveda-prātiśākhya.XIII.3. In the Atharvaveda-prātiśākhya 1.33. We ought to read एकेऽस्पृष्टं *eke'spṛṣṭam* instead of एके स्पृष्टं *eke spṛṣṭam*.

62. Final त् *t* before palatals (च् *c*, छ् *ch*, ज् *j*, झ् *jh*, ञ् *ñ*, श् *ś*) is changed into a palatal. (Pāṇ.VIII.4, 40).

Ex. तत् + च = तच्च *tat* + *ca* = *tacca* and this.

तत् + छिनत्ति = तच्छिनत्ति *tat* + *chinatti* = *tacchinatti*, he cuts this.

तत् + शृणोति = तच्शृणोति *tat* + *śṛṇoti* = *tacśṛṇoti*, he hears this.[1]

तत् + जायते = तज्जायते *tat* + *jāyate* = *tajjāyate*, this is born. The final त् *t* is changed into च् *c* and then into ज् *j* according to 66.

In composition, जगत् + जेता = जगज्जेता *jagat* + *jetā* = *jagajjetā*, conqueror of the world.

The same change would take place before an initial झ *jh*; and before an initial ञ *ñ*, त् *t* might become either ज् *j* or ञ् *ñ*. (68.)

63. Final न् *n* before ज् *j*, झ् *jh*, ञ् *ñ* and श् *ś* is changed to palatal ञ् *ñ*.

Ex. तान् + जयति = ताञ्जयति *tan* + *jayati* = *tāñjayati*, he conquers them. (Pāṇ.VIII.4, 40)

Note - Rules on the changes of final न् *n* before च् *c*, छ् *ch* and श् *ś* will be given hereafter. See 73, 74.

64. Final त् *t* before ट *ṭ*, ठ *ṭh*, ड *ḍ*, ढ *ḍh*, ण *ṇ* (not ष् *ṣ*, Pāṇ.VIII.4, 43) is changed into a lingual. (Pāṇ. VIII.4, 41.)

Ex. तत् + डयते = तड्डयते *tat* + *ḍayate* = *taḍḍayate*. The final त् *t* is changed into ड् *ḍ* according to 66.

In composition, तत् + टीका = तट्टीका *tat* + *ṭīkā* = *taṭṭīkā*, a gloss on this.

एतत् + ठक्कु रः = एतट्ठक्कु रः *eta* + *ṭhakkuraḥ* = *etaṭṭhakkuraḥ*, the idol of him.

The same change would take place before an initial ढ *ḍh*; and before an initial ण *ṇ*, त् *t* might become either ड् *ḍ* or ण् *ṇ*. (68.)

65. Final न *n* before ड् *ḍ* ढ् *ḍh* ण् *ṇ* (not ष् Pāṇ. viii. 4, 43) is changed to ण् *ṇ*

Ex. महान् + डामरः = महाण्डामरः *mahān* + *ḍāmaraḥ* = *mahāṇḍāmaraḥ*, a great uproar.

Note - Rules on the changes of न् *n* before ट् *ṭ* and ठ् *ṭh* (not ष् *ṣ*) will be given hereafter (74). The changes of place with regard to final Anuśvāra (*ṁ*) and Visarga (*ḥ*) will be explained together with the changes of quality to which these letters are liable.

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1. श *ś*, according to 92, is generally changed to छ *ch* : तच्छृणोति *tacchṛṇoti*.

## 2. *Changes of Quality*

66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल् *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples : 1. क् *k* before sonants, changed into ग् *g* :

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam - samyaguktam*, Well said!

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man!

In composition, दिक् + गज: = दिग्गज: *dik + gajaḥ = diggajaḥ*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations : दिक् + भि: = दिग्भि: *dik + bhiḥ = digbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, excepts य् *y* : वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent.[1]

2. ट् *ṭ* before sonants, changed into ड् *ḍ* :

परिव्राट् + अयं = परिव्राडयं *parivrāṭ + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हंसति = परिव्राड्हसति *parivrāṭ + hasati = parivrāḍ hasati*, the mendicant laughs; (also परिव्राड् ढसति *parivrāḍ ḍhasati*. 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāṭ + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations : परिव्राट् + भि: = परिव्राड्भि: *parivrāṭ + bhiḥ = parivrāḍbhiḥ*.

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1 . Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāc*; cf. Pāṇ.VIII.4, 45, vārt.

3. प् *p* before sonants, changed into ब् *b* :

ककुप् + अत्र = ककुबत्र *kakup* + *atra* = *kakubatra*, a region there, (inflectional base ककुभ *kakubh*).

अप् + घट: = अब्घट: *ap* + *ghaṭaḥ* = *abghaṭaḥ*, a water-jar.

अप् + जय: = अब्जय: *ap* + *jayaḥ* = *abjayaḥ*, obtaining water.

अप् + मय: = अम्मय: *ap* + *mayaḥ* = *ammayaḥ*, watery. (69)

ककुप् + भि: = ककुब्भि: *kakup* + *bhiḥ* = *kakubhiḥ*, instrum. plur.

4. त् *t* before sonants, changed into द् *d*, except before sonant palatals and linguals, when (according to 62) it is changed into ज् *j* and ड् *ḍ* :

सरित् + अत्र = सरिदत्र *sarit* + *atra* = *saridatra*, the river there.

जगत् + ईश: = जगदीश: *jagat* + *īśaḥ* = *jagadīṣaḥ*, lord of the world.

महत् + धनु: = महद्धनु: *mahat* + *dhanuḥ* = *mahaddhanuḥ*, a large bow.

महत् + भि: = महद्भि: *mahat* + *bhiḥ* = *mahadbhiḥ*, instrum. plur.

त् *t* before sonant palatals, changed into ज् *j* : see 62 :

सरित् + जलं = सरिज्जलं *sarit* + *jalam* = *sarijjalam*, water of the river.

त् *t* before sonant linguals, changed into ड् *ḍ* : see 62 :

एतत् + डामर: = एतड्डामर: *etat* + *ḍāmaraḥ* = *etaḍḍāmaraḥ,* the uproar of them.

**Note** - There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final त् *t* before the possessive suffixes मत् *mal*, वत् *vat*, विन् *vin*, वल *vala* is not changed. Ex. विद्युत् + वत् = विद्युत्वत् *vidut* + *vat* = *vidyutvat*, possessed of lightning. Final स् *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus तेजस् + विन् = तेजस्विन् *tejas* + *vin* = *tejasvin*, instead of तेजोविन् *tejovin*; see 84.3. ज्योतिस् + मत् = ज्योतिष्मत् *jyotis* + *mat* = *jyotiṣ mat*, instead of ज्योतिर्मत् *jyotirmat*; 84. (Pāṇ.1.4, 19.)

67. Additional changes take place if the final surds क् *k*, ट् *ṭ*, त् *t*, प् *p* are followed by initial nasals, chiefly न् *n* and म् *m*. The nasals being sonant, they require the change of क् *k*, ट् *ṭ*, त् *t* and प् *p* into ग् *g*, ड् *ḍ*, द् *d* and ब् *b*; but these final sonants may be further infected by the nasal character of the intial nasals and may be written ङ् *ṅ*, ण् *ṇ*, न् *n*, म् *m*. (Pāṇ.VIII.4, 45).

Ex. दिक् + नाग: = दिग्नाग: or दिङ्नाग: *dik* + *nāgaḥ* = *dignāgaḥ* or *diṅnāgaḥ,* a world-elephant.

मधुलिट् + नर्दति = मधुलिड्नर्दति or मधुलिण्नर्दति *madhuliṭ* + *nardati* = *madhuliḍnardati* or *madhuliṇnardati*, the bee hums.

जगत् + नाथ: = जगद्नाथ: or जगन्नाथ: *jagat* + *nāthaḥ* = *jagadnāthaḥ* or *jagannāthaḥ*, lord of the world.

अप् + नदी = अब्नदी or अन्नदी *ap* + *nadī* = *abnadī* or *annadī*, water-river.

प्राक् + मुख: = प्राग्मुख: or प्राङ्मुख: *prāk* + *mukhaḥ* = *prāgmukhaḥ* or *prāṅmukhaḥ*, facing the east.

भवत् + मतं = भवद्मतं or भवन्मतं *bhagat* + *matam* = *bhavadmatam* or *bhavanmatam*, your opinion.

Note-If a word should begin with a guttural, palatal or lingual *n* (ङ् *ṅ*, ञ् *ñ* or ण् *ṇ*) then a final त् *t* would change its place or organ at the same time that it became a nasal. It would become ङ् *ṅ*, ञ् *ñ* or ण् *ṇ*. There are, however, no words in common use beginning with ङ् *ṅ*, ञ् *ñ* or ण् *ṇ*.

68. Before the suffix मय *maya* and before मात्र *mātra* the change into the nasal is not optional, but oligatory. (Pāṇ.VIII.4, 45, vārt.)

Ex. वाक् + मयं = वाङ्मयं *vāk* + *mayam* = *vāṅmayam*, consisting of speech.

मधुलिट् + मात्रं = मधुलिण्मात्रं *madhuliṭ* + *mātram* = *madhuliṇmātram*, merely a bee.

तत् + मात्रं = तन्मात्रं *tat* + *mātram* = *tanmātram*, element.

Note-Ninety-six is always षणवति *ṣaṇṇavati*, never षड्णवति *ṣaḍṇavati*.

69. The initial ह् *h*, if brought into immediate contact with a final क् *k* (ग् *g*), ट् *ṭ* (ड् *ḍ*), त् *t* (द् *d*), प् *p* (ब् *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ *gh*, ढ *ḍh*, ध *dh*, भ *bh*. (Pāṇ. VIII.4, 62).

Ex. धिक् + हस्तिन: = धिग्हस्तिन: or धिग्धस्तिन: *dhik* + *hastinaḥ* = *dhighastinaḥ* or *dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हत: = परिव्राड्हत: or परिव्राड्ढत: *parivrāṭ* + *hataḥ* = *parivrāḍhataḥ* or *parivrāḍḍhataḥ*, the mendicant is killed.

तत् + हुतं = तद्हुतं or तद्धुतं *tat* + *hutam* = *tadhutam* or *tadhutam*, this is sacrificed.

अप् + हरणं = अब्हरणं or अब्भरणं *ap* + *haraṇam* = *abharaṇam* or *abbharaṇam*, water-fetching.

70. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*. (Pāṇ.VIII.4, 60.)

Ex. तत् + लब्धं = तल्लब्धं *tat* + *labdham* = *tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛhat* + *lalāṭam* = *bṛhallalāṭam*, a large fore-head.

71. Final न् *n* before ल् *l* is changed into ल् *l*; but this ल् *l* is pronounced through the nose and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-candra*.

Ex. महान् + लाभः = महाल्लाँभः *mahān* + *lābhaḥ* = *mahāllābhaḥ*, large gain.

72. Final ङ् *ṅ*, ण् *ṇ* and न् *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ.VIII.3, 32)

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan* + *aśvaḥ* = *dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते *pratyaṅ* + *āste* = *pratyaṅṅāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणास्त *sugaṇ* + *āste* = *sugaṇṇāste*, he sits counting well.[1]

If ङ् *ṅ*, ण् *ṇ* and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn* + *āhvayasva*, call the poets.

73. Final न् *n* before initial क् *k*, ख् *kh* and प् *p*, फ् *ph*, remains unchanged.

Final न् *n* before च् *c*, छ् *ch*, requires the intercession of श् *ś*.

Final न् *n* before ट् *ṭ*, ठ् *ṭh*, requires the intercession of ष् *ṣ*.

Final न् *n* before त् *t*, थ् *th*, requires the intercession of स् *s*. (Pāṇ. VIII.3, 7.)

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1. Technical terms like Gceeefo *uṇādi*, a list of suffixes beginning with *uṇ* or efle*ble *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, 30.

Before these inserted sibilants the original न् *n* is changed to Anusvāra.

Ex. हसन् + चकार = हसंश्चकार *hasan* + *cakāra* = *hasaṁścakāra*, he did it laughing.

धावन् + छाग: = धावंश्छाग: *dhāvan* + *chāgaḥ* = *dhāvaṁśchāgaḥ*, a running goat.

चलन् + टिट्टिभि: = चलंष्टिट्टिभि: *calan* + *ṭiṭṭibhaḥ* = *calaṁṣṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कु र: = महांष्ठक्कु र: *mahān* + *ṭhakkuraḥ* = *mahāṁṣṭhakkuraḥ*, a great idol.

पतन् + तरु: = पतंस्तरु: *patan* + *taruḥ* = *pataṁstaruḥ*, a falling tree.

Note - प्रशाम् *praśām*, quiet forms the nom. प्रशान् *praśān*; but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *c*, छ् *ch*, ट् *ṭ*, ठ् *ṭh*, त् *t*, थ् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *praśān* + *cinoti* = *praśāñcinoti*; not प्रशांश्चिनोति *praśāṁścinoti*. (Pāṇ.VIII.3, 7.)

74. Final ङ् *ṅ* and ण् *ṇ* may be followed by initial श् *ś*, ष् *ṣ*, स *s* without causing any change; but it is optional to add a क् *k* after the ङ *ṅ* and a ट् *ṭ* after the ण् *ṇ*. Thus ङ्श *ṅśa* becomes ङ्क्श *ṅkśa* (or ङ्क्छ *ṅkcha* 92); ङ्ष *ṅṣa* becomes ङ्क्श *ṅkṣa*; ङ्स *ṅsa* becomes ङ्क्स *ṅksa*; ण्श *ṇśa* becomes ण्ट्श *ṇṭśa* (or ण्ट्छ *ṇṭcha*); ण्ष *ṇṣa* becomes ण्ट्ष *ṇṭṣa*; ण्स *ṇsa* becomes ण्ट्स *ṇṭsa* (Pāṇ.VIII.3, 28).

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङक्शेते (or प्राङ्क्छेते) *prāṅ* + *śete* = *prāṅśete* or *prāṅkśete* (or *prāṅkchete*).

सुगण + सरति = सुगण्सरति or सुगण्ट्सरति *sugaṇ* + *sarati* = *sugaṇsarati* or *sugaṇṭsarati*.

75. The same rule applies to final न् *n* before श् *ś* and स् *s*, but not before ष् *ṣ*, where it remains unchanged. Before श् *ś* it is first changed into palatal ञ् *ñ*[1] (63); and ञ्श् *ñś* may again be changed to ञ्श् *ñcś*, ञ्छ् *ñcch* (72, 92) or ञ्छ् *ñch*. Before स् *s*, न् *n* may remain unchanged or न्स् *ns* may be changed into न्त्स् *nts*. (Pāṇ.VIII.3, 30).

Ex. तान् + षट् = तान्षट् *tān* + *ṣaṭ* = *tānṣaṭ*, those six.

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1. To allow न् *n* to remain unchanged before श् *ś* was a mere misprint in Benfey's large grammar and has long been corrected by that scholar.

तान् + शार्दूलान् = तान्शार्दूलान् or ताञ्श्शार्दूलान् or ताञ्छ्छार्दूलान् or ताञ्छार्दूलान् *tān* + *śārdūlān* = *tāñśārdūlān* or *tāñcśārdūlān* or *tāñcchārdūlān* or *tāñchārdūlān*, those tigers. (Pāṇ.VIII.3, 31).

तान् + सहते = तान्सहते or तान्त्सहते *tān* + *sahate* = *tānsahate* or *tāntsahate*, he bears them.

हिन् (हिंस्) + सु = हिन्सु or हिन्त्सु *hin* (*hiṁs*) + *su* = *hinsu* or *hintsu*, among enemies. (The base हिंस् *hiṁs*, before the सु *su* of the loc. plur., is treated as a Pada). See 53, 55.

76. A final ट् *ṭ* before स् *s* must remain unchanged and त् *t* may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्त्सरितः *ṣaṭ* + *saritaḥ* = *ṣaṭsaritaḥ* or *ṣaṭtsaritaḥ*, six rivers. (Pāṇ.VIII.4, 42; 3, 29).

*Anusvāra and Final* म् *m.*

77. म् *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim* + *atra* = किमत्र *kimatra*, What is there?

Before consonants it may, without exception, be changed to Anusvāra. (Pāṇ.VIII.3, 23).

This is the general rule. The exceptions are simply optional (Pāṇ.VIII.4, 59), viz.

Before क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ङ् *ṅ*, the final म् *m* or Anusvāra may be changed into ङ् *ṅ*.

Before च् *c*, छ् *ch*, ज् *j*, झ् *jh*, ञ् *ñ* to ञ् *ñ*.

Before ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ* to ण् *ṇ*.

Before त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n* to न् *n*.

Before प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m* to म् *m*.

Before य् *y*, ल् *l*, व् *v* to यँ् *y*, लँ् *l*, वँ् *v*. See 56.6.

Hence it follows that final म् *m* may be changed into Anusvāra before all consonants and must be so changed only before श् *ś*, ष् *ṣ*, स् *s*, ह् *h* and र् *r*, i.e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into ङ् *ṅ*, ञ् *ñ*, ण्

*ṇ* न् *n*, म् *m*. We should then be spared a number of compound letters which are troublesome both in writing and printing and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial sonant palatals, linguals and dentals. Thus if तां जयति *tāṁ jayati*, he conquers her, is written ताञ्जयति *tāñ jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to 63, must be changed into ताञ्जयति *tāñ jayati*. In the same manner तान्दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them or ताम् दमयति *tām damayati*, he tames her. All this uncertainty is at once removed if final म् *m* is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim* + *karoṣi* = *kiṁ karoṣ i* (or *kiṅ karoṣi*), What does you?

शत्रुम + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatrum* + *jahi* = *śatruṁ jahi* (or *śatruñ jahi*), kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीन्तरति) *nadīm* + *tarati* = *nadīṁ tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum* +*namati*=*guruṁ namati (or gurun namati)*

किम्+फलं = किं फलं (or किम्फलं)*kim* + *phalam* = *kiṁ phalam* (or *kim phalam*), What is the use?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रम्मीमांसते) *śāstra* + *mīmāṁsate* + *śāstraṁ mīmāṁsate* (or *śāstram mīmāṁsate* (or *śāstram mīmāṁsate*), he studies the book.

Before य् *y*, ल् *l*, व् *v* :

सत्वरम् + याति = सत्वरं याति (or सत्वरय्याँति) *satvaram* + *yāti* = *satvaraṁ yāti* (or *satvaray yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्लँभते) *vidyām* + *labhate* = *vidyāṁ labhate* (or *vidyāl labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्ँवेद) *tam* + *veda* = *taṁ veda* (or *tav veda*), I know him.

Before र् *r*, श् *ś*, ष् *ṣ*, स् *s*, ह् *h* :

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇaṁ roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyāṁ śete*, he lies on the couch.

मोक्षम् + सेवेते = मोक्षं सेवेतं *mokṣam + seveta = mokṣaṁ seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuraṁ hasati*, he laughs sweetly.

78. म् *m* at the end of a word is *pausā,* i.e. at the end of a sentence, is pronounced as *m*, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (8, note) and it is so written throughout in this grammar. Ex. एवं *evaṁ*, thus, (or एवम् *evam*).

79. Final म् *m* before ह् *h*, if ह् *h* be immediately followed by न् *n*, म् *me*, य् *y*, ल् *l*, व् *v* may be treated as if it were immediately followed by these letters (Pāṇ.VIII.3, 26; 27). See, however, 77.

Ex. किम् + ह्नुते = किं ह्नुते or किन्ह्नुते *kim + hnute = kiṁ hnute* or *kin hnute*, What does he hide?

किम् + ह्यः = किं ह्यः or कियँह्यः *kim + hyaḥ = kiṁ hyaḥ* or *kiy hyaḥ*, What about yesterday?

किम + ह्मलयति = किं ह्मलयति or किम्ह्मलयति *kim + hmalayati = kiṁ hmalayati* or *kimhmalayati*, What does he move?

80. If कृ *kṛ* is preceded by the preposition सम् *sam*, an स् *s* is inserted and म् *m* changed to Anusvāra. (PāṇVI.1, 137; VIII.3, 2-5).

Ex. सम् + कृतः = संस्कृतः *sam + kṛtaḥ = saṁskṛtaḥ*, hallowed.

81. In सम्राज् *samrāj*, nom. सम्राट् *samrāṭ*, king, म् *m* is never changed. (Pāṇ.VIII.3, 25).

### *Visarga and Final* स् *s and* र् *r*

82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants and not three; that the signs for the guttural and labial sibilants became obsolete, and were

replaced by the two dots (:) which properly belong to the Visarga only, i.e. to the unmodified sibilant.

2. That all sibilants and Visarga ar surd and that their proper corresponding sonant is the र् *r*.

83. The only sibilant which can be final *in pausā* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *ḥ*, and that the same sign may also by used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत कामः) *tataḥ* + *kāmaḥ* = *tataḥ kāmaḥ* (originally *tata χ kāmaḥ*), hence love.

पूर्णः + चंद्रः = पूर्णश्चंद्रः *pūrṇaḥ* + *candraḥ* = *pūrṇaś candraḥ*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ* + *chāyā* = *taroś chāyā*, the shade of the tree.

भीतः + टलति = भीतष्टलति *bhītaḥ* + *ṭalati* = *bhītaṣṭalati*, the frightened man is disturbed.

भग्नः + ठक्कु रः= भग्नष्ठक्कु रः *bhagnaḥ* + *ṭhakkuraḥ* = *bhagnaṣṭhakkuraḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ* + *tīram* = *nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्या पारं) *nadyāḥ* + *pāram* = *nadyāḥ pāram* (originally *nadyā ϕ pāram*), the opposite shore of a river.

Visarga before sibilants (Pāṇ.VIII.3, 36):

सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः *suptaḥ* + *śiśuḥ* = *suptaś śiśuḥ* or *suptaḥ śiśuḥ*, the child sleeps.

भागः + षोडशः = भागष्षोडशः or भागः षोडशः *bhāgaḥ* + *ṣoḍaśaḥ* = *bhāgaṣṣ oḍaśaḥ* or *bhāgaḥ ṣoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्सर्गः or प्रथमः सर्गः *prathamaḥ* + *sargaḥ* = *prathamassargaḥ* or *prathamaḥ sargaḥ*, the first section.

Note 1 - If Visarga is followed by an initial त्स् *ts*, it is not changed into dental स् *s*, but remains Visarga, as if followed by स् *s*. (Pāṇ.VIII.3, 35).

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2 - If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ.VIII.3, 36, vārt.)

Ex. देवाः + स्थ = देवाः स्थ or देवा स्थ *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्स्थ *devās stha*).

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati*).

Note 3 - If nouns ending in इस् *is* or उस् *us*, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क् *k*, ख् *kh*, प् *p*, फ् *ph* and are governed by these words, ष् *ṣ* may be substituted for final Visarga. सर्पिष्पिबति or सर्पिः पिबति *sarpiṣpibati* or *sarpiḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tiṣṭhatu sarpiḥ, piba tvam udakam*, let the ghee stand, drink you water. (Pāṇ.VIII.3, 44).

84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into र् *r*. (See, however, 86). This rule admits, however, of the following exceptions :

1. If the Visarga is preceded by आ *ā* and followed by a sonant letter (vowel or consonant) the Visarga is dropt.
2. If the Visarga is preceded by अ *a* and followed by any vowel excent अ *a*, the Visarga is dropt.
3. If the Visarga is preceded by अ *a* and followed by a sonant consonant, the Visarga is dropt and the अ *a* changed to ओ *o*.
4. If the Visarga is preceded by अ *a* and followed by अ *a*, the Visarga is dropt, अ *a* changed into ओ *o*, after which, according to 41, the initial अ *a* must be elided. The sign of the elision is ऽ, called *Avagraha*.

Examples of the general rule :

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौर्गच्छति *gauḥ + gacchati = gaur gacchati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *viṣṇuḥ + jayati = viṣṇur jayati*, Viṣṇu is victorious.

पशोः + बंधः = पशोर्बंधः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanaḥ = nirdhanaḥ*, without wealth.

दुः + नीतिः = दुर्णीतिः *duḥ + nītiḥ = durṇītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + ऋषयः = आगता ऋषयः *āgatāḥ + ṛṣayaḥ = āgatā ṛṣayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chātrāḥ + yatante = chātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhiḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he?

कः + ऋषिः = क ऋषिः *kaḥ + ṛṣiḥ*, Who is the poet?

मनः + आदि = मन आदि *manaḥ + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhah = śobhano gandhaḥ*, a sweet scent.

नतूनः + घटः = नूतनो घटः *nūtanaḥ + ghaṭaḥ = nūtano ghaṭaḥ*, a new jar.

मूर्धन्यः + णकारः = मूर्धन्यो णकारः *mūrdhanyaḥ* + *ṇakāraḥ* = *mūrdhanyo ṇakāraḥi*, the lingual *ṇ*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇaḥ* + *dīpaḥ* =*nirvāṇo dīpaḥ*, the lamp is blow out.

अतीतः + मासः = अतीतो मासः *atītaḥ* +*māsaḥ* = *atīto māsaḥ*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛtaḥ* +*yatnaḥ* = *kṛto yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manaḥ* + *ramaḥ* = *manoramaḥ*, (a compund), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ* + *bhiḥ* = *nobhiḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नोऽयं *naraḥ* + *ayam* = *naro'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ* + *adhītaḥ* = *vedo'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ* + *astram* = *ayo'stram*, an iron-weapon.

85. There are a few words in which the final letter is etymologically र् *r*[1]. This र् *r*, as a final, is changed into Visarga, according to 82 and it follows all the rules affecting the Visarga except the exceptional rules 84. 2, 3, 4; i.e. if preceded by अ *a* and followed by any sonant letter, vowel or cosonant, the र् *r* is retained.

Ex. पुनः + अपि = पुनरपि *puanḥ* + *api* = *punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ* + *eva* = *prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ* + *dehi* = *bhrātar dehi*, Brother, give!

86. No र् *r* can ever be followed by another र् *r* (Pāṇ.VIII.3, 14). Hence final Visarga, whether etymologically स् *s* or र् *r*, if followed by initial र् *r* and therefore by 84 changed to र् *r*, is drop and its preceding vowel lengthened. (Pāṇ.VI.3, 111)

Ex. विधुः + राजते = विधू राजते *vidhuḥ* + *rājate* = *vidhū rājate*, the moon shines.

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1. It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punaḥ*, again; प्रातः *prātaḥ*, early; अंतः *antaḥ*, within; स्वः *svaḥ*, heaven; अहः *ahaḥ*, day (196); in the voc. sing. of nouns in ऋ *ṛ*, ex. पितः *pitaḥ*, father, from पितृ *pitṛ*, etc.; and in verbal forms such as अजागर् *ajāgar*, 2.3.sing. impf. of जागृ *jāgṛ*.

भ्रातः + रक्ष = भ्राता रक्ष *bhrātaḥ + rakṣa = bhrātā rakṣa*, Brother, protect!

पुनः + रोगी = पुना रोगी *punaḥ + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, स् *s* and र् *r*. The following rules refer to a few exceptional cases.

87. The two pronouns सः *saḥ* and एषः *eṣaḥ*, this become स *sa* and एष *eṣa* before consonants and vowels, except before short अ *a* and at the end of a sentence. (Pāṇ.VI.1, 132)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so'bhavat*, he was.

मृतः सः *mṛtaḥ saḥ*, he is dead.

Sometimes Sandhi takes places, particularly for the sake of the metre. Thus स एष *sa eṣa* becomes occasionally सैष *saiṣa*, he, this person. स इंद्रः *sa indraḥ* appears as सेंद्रः *sendraḥ*. (Pāṇ.VI.1, 134)

The pronoun स्यः *syaḥ*, he, follows the same rule optionally in poetry. (Pāṇ.VI.1, 133)

88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, you, drops its Visarga before all vowels and all sonant consonants. (Pāṇ.VIII.3, 22)

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna,* Oh lord!

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods!

The same applies to the interjections भगोः *bhagoḥ* and अघोः *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God and अघवत् *aghavat*, sinner.

89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. *Nouns in* अस् as, इस् is, उस् us, *forming the first part of a Compound*

1. Before derivatives of कृ *kṛ*, to do (e.g. कर *kara*, कार *kāra*), before derivatives of कम् *kam*, to desire (e.g. कांत *kānta*, काम *kāma*), before कंस *kaṁsa*, goblet, कुंभ *kumbha*, jar, पात्र *pātra*, vessel, कुशा *kuśā*, counter, board, कर्णी *karṇī*, ear, the final Visarga of bases in अस् *as* is changed to स् *s*. (Pāṇ.VIII.3, 46)

Ex. श्रेय: + कर: = श्रेयस्कर: *śreyaḥ + karaḥ = śreyaskaraḥ*, making happy.

अह: + कर: = अहस्कर: *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अय: + कुंभ: = अयस्कुंभ: *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind - which are best learnt with the dictionary in which the Visarga is changed into dental sibilant. (Pāṇ.VIII.3, 47)

Ex. अध: + पदं = अधस्पदं *adhaḥ + padam = adhaspadam*, below the foot.

दिव: + पति: = दिवस्पति: *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाच: + पति: = वाचस्पति: *vācaḥ + patiḥ = vācaspatiḥ*, lord of speech.

भा: + कर: = भास्कर: *bhāḥ + karaḥ = bhāskaraḥ*, sun, etc.

2. Nouns in इस् *is* and उस् *us*, such as हवि: *haviḥ*, धनु: *dhanuḥ*, etc., before words beginning with क् *k*, ख् *kh*, प् *p* and फ् *ph*, always take ष् *ṣ*. (Pāṇ.VIII.3, 45)

Ex. सर्पि: + पानं = सर्पिष्पानं *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.

आयु: + काम: = आयुष्काम: *āyuḥ + kāmaḥ = āyuṣkāmaḥ*, fond of life.

Note - भ्रातुष्पुत्र: *bhrātuṣputraḥ*, nephew, is used instead of भ्रातु: पुत्र: *bhrātuḥ putraḥ*, the son of the brother.

II. *Words in* अस् as, इस् is, उस् us, *treated as Prepositions*

1. The words नम: *namaḥ*, पुर: *puraḥ*, तिर: *tiraḥ*, if compounded prepositionally with कृ *kṛ*, change Visarga into स् *s*. (Pāṇ.VIII.3, 40)

Ex. नम: + कार: = नमस्कार: *namaḥ + kāraḥ = namaskāraḥ*, adoration; (but नम: कृत्वा *namaḥ kṛtvā*, having performed adoration.)

पुर: + कृत्य = पुरस्कृत्य *puraḥ + kṛtya = puraskṛtya*, having preferred.

तिर: + कारी = तिरस्कारी *tiraḥ + kārī = tiraskārī*, despising. In तिर: *tiraḥ* the change is considered optional. (Pāṇ. VIII.3, 42)

2. The words नि: *niḥ*, दु: *duḥ*, वहि: *vahiḥ*, आवि: *āviḥ*, प्रादु: *prāduḥ*, चतु: *catuḥ*, if compounded with words beginning with क् *k*, ख् *kh*, प् *p* and फ् *ph*, take ष् *ṣ* instead of final Visarga. (Pāṇ.VIII.3, 41)

Ex. नि: + काम: = निष्काम: *niḥ + kāmaḥ = niṣkāmaḥ*, loveless.

निः + फलः = निष्फलः *niḥ + phalaḥ = niṣphalaḥ*, fruitless.

आवि + कृतं = आविष्कृतं *āviḥ + kṛtam = āviṣkṛtam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛtam = duṣkṛtam*, badly done, criminal.

चतुः + कोणः = चतुष्कोणं *catuḥ + koṇam = catuṣkoṇam*, square.

### III. *Nouns is* अस् as, इस् is, उस् us, *before certain Taddhita Suffixes*

1. Before the Taddhita suffixes मत् *mat*, वत् *vat,* विन् *vin* and वल *vala*, the final स् *s* appears as स् *s* or ष् *ṣ* (100).

Ex. तेजः + विन् = तेजस्विन् *tejaḥ + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotiṣmat*, with light.

रजः + वल = रजस्वल *rajaḥ + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into ष् *ṣ*, after which the त् *t* becomes ट् *ṭ*.

Ex. अर्चिः + त्वं = अर्चिष्टं *arciḥ + tvam = arciṣṭvam*, brightness.

चतुः + तयं = चतुष्टयं *catuḥ + tayam = catuṣṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśa*, कल्प *kalpa*, क *ka* and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into ष् *ṣ* (100). (Pāṇ.VIII.3, 39)

Ex. पयः + पाशं = पयस्पाशं *payaḥ + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payaḥ + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśaḥ + kaḥ = yaśaskaḥ*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśaḥ + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpiṣpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpiṣkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanuṣkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanuṣkāmyati*, he desires a bow.

90. Nouns ending in radical र् *r* (85) retain the र् *r* before the सु *su* of the loc. plur. and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वार्षु *vār + su = vārṣu*, in the waters.

गिर् + पतिः = गीर्पतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गीर्पतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ.VIII.2, 70, vārt.) and we meet with गीःपतिः *gīḥpatiḥ*, धूःपतिः *dhūḥpatiḥ* and धूर्पतिः *dhūrpatiḥ*, स्वःपतिः *svaḥpatiḥ* and स्वर्पतिः *svarpatiḥ*, lord of heaven, अहःपतिः *ahaḥpatiḥ* and अहर्पतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-termination and in composition before words beginning with र् *r* : hence अहः + भिः = अहोभिः *ahaḥ + bhiḥ = ahobhiḥ,* अहः + सु = अहःसु *ahaḥ + su = ahaḥsu*, अहः + रात्रः = अहोरात्रः *ahaḥ + rātraḥ = ahorātraḥ*, day and night. (Pāṇ.VIII.2,68, vārt.)

91. छ *ch* at the beginning of a word, after a final short vowel and after the practice आ *ā* and मा *mā*, is changed to च्छ *cch*.

Ex. तव + छाया = तव च्छाया *tava + chāyā = tava cchāyā*, your shade.

मा + छिदत् = मा च्छिदत् *mā + chidat = mā cchidat*, let him not cut.

आ + छादयति = आच्छादयति *ā + chādayati = ācchādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchāyā* or *badarīcchāyā*, shade of Badarīs.

In the body of a word, the change of छ *ch* into च्छ *cch* is necessary both after long and short vowels.

Ex. इच्छति *icchati*, he wishes. म्लेच्छः *mlecchaḥ*, a barbarian. (Pāṇ.VI.1, 73-76)

92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *ch*, if the final letter of the preceding word is a hard consonant or ञ् *ñ* (for न् *n*). (Pāṇ.VIII.4, 63)

Ex. वाक् + शतं = वाक्शतं or वाक्छतं *vāk + śatam = vākśatam* or *vākchatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्छेते *parivrāṭ + śete = parivrāṭ śete* or *parivrāṭ chete*, the beggar lies down.

महत् + शकटं = महच्शकटं or महच्छकटं *mahat + śakaṭam = mahac śakaṭam* or *mahac chakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tacchlokena*, by that verse.

धावन् + शशः = धावञ्शशः or धावञ्छशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chaśaḥ*, a running hare.

अप् + शब्दः = अप्शब्दः or अप्छब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchabdaḥ*, the sound of water.

93. If ह् *h*, घ् *gh*, ढ् *ḍh*, ध् *dh* or भ् *bh* stand at the end of a syllable which begins with ग् *g*, ड् *ḍ*, द् *d* or ब् *b* and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ड् *ḍ*, द् *d* or ब् *b* are changed into घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुध् *viśvagudh*, all attracting, becomes विश्वघुत् *viṣvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

§ 94. *Table showing the Combination of Final with Initial Consonants.*

| FINAL. | 1 IN PAUSÂ. | 2 Ă Â &c. | 3 K | 4 KH | 5 G | 6 GH | 7 Ṅ | 8 CH | 9 CHH | 10 J | 11 JH | 12 Ñ | 13 Ṭ | 14 ṬH | 15 Ḍ | 16 ḌH | 17 Ṇ |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| I. K | k (g) | ga gâ | .. | .. | gg | ggh | gṅ ṅṅ | .. | .. | gj | gjh | gñ ññ | .. | .. | gḍ | gḍh | gṇ ṅṇ |
| II. Ṅ | .. | ˘ṅṅa ˆṅâ | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| III. Ṭ | ṭ (ḍ) | ḍa ḍâ | .. | .. | ḍg | ḍgh | ḍṅ ṇṅ | .. | .. | ḍj | ḍjh | ḍñ ṇñ | .. | .. | ḍḍ | ḍḍh | ḍṇ ṇṇ |
| IV. Ṇ | .. | ˘ṇṇa ˆṇâ | .. | .. | .. | .. | .. | .. | .. | . | .. | .. | .. | .. | .. | .. | .. |
| V. T | t (d) | da dâ | .. | .. | dg | dgh | dṅ nṅ | chch | chchh | jj | jjh | jñ ññ | ṭṭ | ṭṭh | ḍḍ | ḍḍh | ḍṇ ṇṇ |
| VI. N | .. | ˘nna ˆnâ | .. | .. | .. | .. | .. | ṁśch | ṁśchh | ñj | ñjh | ññ | ṁṣṭ | ṁṣṭh | ṇḍ | ṇḍh | ṇṇ |
| VII. P | p (b) | ba bâ | .. | .. | bg | bgh | bṅ mṅ | .. | ... | bj | bjh | bñ mñ | .. | .. | bḍ | bḍh | bṇ mṇ |
| VIII. M | m (ṁ) | .. .. | ṁk (ṅk) | ṁkh (ṅkh) | ṁg (ṅg) | ṁgh (ṅgh) | ṁṅ (ṅṅ) | ṁch (ñch) | ṁchh (ñchh) | ṁj (ñj) | ṁjh (ñjh) | ṁñ (ññ) | ṁṭ (ṇṭ) | ṁṭh (ṇṭh) | ṁḍ (ṇḍ) | ṁḍh (ṇḍh) | ṁṇ (ṇṇ) |
| IX*a*. Ḥ and R exc. ĂḤ and ĀḤ | ḥ | ra râ | χk<br>ḥk | χkh<br>ḥkh | rg | rgh | rṅ | śch | śchh | rj | rjh | rñ | ṣṭ | ṣṭh | rḍ | rḍh | rṇ |
| IX*b*. ĂḤ<br>ĀḤ (not ĀR) | id.<br>id. | âa ââ<br>o' aâ | id.<br>id. | id.<br>id. | âg<br>og | âgh<br>ogh | âṅ<br>oṅ | id.<br>id. | id.<br>id. | âj<br>oj | âjh<br>ojh | âñ<br>oñ | id.<br>id. | id.<br>id. | âḍ<br>oḍ | âḍh<br>oḍh | âṇ<br>oṇ |

| FINAL. | 18 T | 19 TH | 20 D | 21 DH | 22 N | 23 P | 24 PH | 25 B | 26 BH | 27 M | 28 Y | 29 R | 30 L | 31 V | 32 Ś | 33 SH | 34 S | 35 H |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| I. K | .. | .. | gd | gdh | gn ṅn | .. | .. | gb | gbh | gm ṅm | gy | gr | gl | gv | kś kchh | .. | .. | g-h ggh |
| II. Ṅ | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | ṅś ṅkś ṅkchh | ṅsh ṅksh | ṅs ṅks | .. |
| III. Ṭ | .. | .. | ḍd | ḍdh | ḍn ṇn | .. | .. | ḍb | ḍbh | ḍm ṇm | ḍy | ḍr | ḍl | ḍv | ṭś ṭchh | .. | ṭs ṭṭs | ḍ-h ḍḍh |
| IV. Ṇ | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | ṇś ṇṭś ṇṭchh | ṇsh ṇṭsh | ṇs ṇṭs | .. |
| V. T | .. | .. | dd | ddh | dn nn | .. | .. | db | dbh | dm nm | dy | dr | ll | dv | (chś) chchh | .. | .. | d-h ddh |
| VI. N | ṁst | ṁsth | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | l̃l | .. | ñś ñchś ñchchh ñchh | .. | ns nts | .. |
| VII. P | .. | .. | bd | bdh | bn mn | .. | .. | bb | bbh | bm mm | by | br | bl | bv | pś pchh | .. | .. | b-h bbh |
| VIII. M | ṁt (nt) | ṁth (nth) | ṁd (nd) | ṁdh (ndh) | ṁn (nn) | ṁp (mp) | ṁph (mph) | ṁb (mb) | ṁbh (mbh) | ṁm (mm) | ṁy<br>ỹy | ṁr | ṁl<br>l̃l | ṁv<br>ṽv | ṁś | ṁsh | ṁs | ṁh |
| IX*a*. Ḥ and R exc. ĂḤ and ĀḤ | st | sth | rd | rdh | rn | φp<br>ḥp | φph<br>ḥph | rb | rbh | rm | ry | ˆr | rl | rv | śś<br>ḥś | shsh<br>ḥsh | ss<br>ḥs | rh |
| IX*b*. ĂḤ<br>ĀḤ (not ĀR) | id.<br>id. | id.<br>id. | âd<br>od | âdh<br>odh | ân<br>on | id.<br>id. | id.<br>id. | âb<br>ob | âbh<br>obh | âm<br>om | ây<br>oy | âr<br>or | âl<br>ol | âv<br>ov | id.<br>id. | id.<br>id. | id.<br>id. | âh<br>oh |

Note—I. The sign .. means that no change takes place in the initial or final letter. II. The sign ˘, before a letter, indicates that it is preceded by a short: the sign ˆ, that it is preceded by a long vowel: the sign o, that the letter is to be elided. III. In col. IX*b*, *id.* means that the form is the same as in col. IX*a*. IV. The sign ˜ is used to distinguish the real and necessary from the optional Anusvâra.

*Table showing the Combination of Final with Initial Consonants.*

| FINAL. | | 1 IN PAUSÂ. | 2 अ | आ &c. | 3 क | 4 ख | 5 ग | 6 घ | 7 ङ | 8 च | 9 छ | 10 ज | 11 झ | 12 ञ | 13 ट | 14 ठ | 15 ड | 16 ढ | 17 ण |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| I. | क् | क् (ग्) | ग | गा | ... | ... | ग्ग | ग्घ | {ग्ङ ङ्ङ} | ... | ... | ग्ज | ग्झ | {ग्ञ ङ्ञ} | ... | ... | ग्ड | ग्ढ | {ग्ण ङ्ण} |
| II. | ङ् | ... | ˘ङ्ङ | ^ङा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| III. | ट् | ट् (ड्) | ड | डा | ... | ... | ड्ग | ड्घ | {ड्ङ ण्ङ} | ... | ... | ड्ज | ड्झ | {ड्ञ ण्ञ} | ... | ... | ड्ड | ड्ढ | {ड्ण ण्ण} |
| IV. | ण् | ... | ˘ण्ण | ^णा | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| V. | त् | त् (द्) | द | दा | ... | ... | द्ग | द्घ | {द्ङ न्ङ} | च्च | च्छ | ज्ज | ज्झ | {ज्ञ ञ्ञ} | ट्ट | ट्ठ | ड्ड | ड्ढ | {ड्ण ण्ण} |
| VI. | न् | ... | ˘न्न | ^ना | ... | ... | ... | ... | ... | ँश्च | ँश्छ | ञ्ज | ञ्झ | ञ्ञ | ँष्ट | ँष्ठ | ण्ड | ण्ढ | ण्ण |
| VII. | प् | प् (ब्) | ब | बा | ... | ... | ब्ग | ब्घ | {ब्ङ म्ङ} | ... | ... | ब्ज | ब्झ | {ब्ञ म्ञ} | ... | ... | ब्ड | ब्ढ | {ब्ण म्ण} |
| VIII. | म् | ं (ं) | ... | ... | ंक (ङ्क) | ंख (ङ्ख) | ंग (ङ्ग) | ंघ (ङ्घ) | ंङ (ङ्ङ) | ंच (ञ्च) | ंछ (ञ्छ) | ंज (ञ्ज) | ंझ (ञ्झ) | ंञ (ञ्ञ) | ंट (ण्ट) | ंठ (ण्ठ) | ंड (ण्ड) | ंढ (ण्ढ) | ंण (ण्ण) |
| IX *a.* : and र्, exc अः and आः: | | : | र | रा | + क<br>: क | + ख<br>: ख | र्ग | र्घ | र्ङ | श्च | श्छ | र्ज | र्झ | र्ञ | ष्ट | ष्ठ | र्ड | र्ढ | र्ण |
| IX *b.* आः<br>अः (not अर्) | | id.<br>id. | आ अ<br>ओ ऽ | आ आ<br>अ आ | id.<br>id. | id.<br>id. | आ ग<br>ओ ग | आ घ<br>ओ घ | आ ङ<br>ओ ङ | id.<br>id. | id.<br>id. | आ ज<br>ओ ज | आ झ<br>ओ झ | आ ञ<br>ओ ञ | id.<br>id. | id.<br>id. | आ ड<br>ओ ड | आ ढ<br>ओ ढ | आ ण<br>ओ ण |

Note—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ˘, before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided. III. In col. IX *b*, *id.* means that the form is the same as in col. IX *a*. IV. The sign ँ is used to distinguish the real and necessary from the optional Anusvâra.

| | FINAL. | 18<br>त | 19<br>थ | 20<br>द | 21<br>ध | 22<br>न | 23<br>प | 24<br>फ | 25<br>ब | 26<br>भ | 27<br>म | 28<br>य | 29<br>र | 30<br>ल | 31<br>व | 32<br>श | 33<br>ष | 34<br>स | 35<br>ह |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| I. | क् | ... | ... | ग्द | ग्ध | ग्न ङ्न | ... | ... | ग्ब | ग्भ | ग्म ङ्म | ग्य | ग्र | ग्ल | ग्व | क्श क्छ | ... | ... | ग्ह ग्घ |
| II. | ङ् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ङ्श<br>ङ्क्श ङ्क्छ | ङ्ष<br>ङ्क्ष | ङ्स<br>ङ्क्स | ... |
| III. | ट् | ... | ... | ड्द | ड्ध | ड्न ण्न | ... | ... | ड्ब | ड्भ | ड्म ण्म | ड्य | ड्र | ड्ल | ड्व | ट्श ट्छ | ... | ट्स ट्त्स | ड्ह ड्ढ |
| IV. | ण् | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ण्श<br>ण्ट्श ण्ट्छ | ण्ष<br>ण्ट्ष | ण्स<br>ण्ट्स | ... |
| V. | त् | ... | ... | द्द | द्ध | द्न न्न | ... | ... | द्ब | द्भ | द्म न्म | द्य | द्र | ल्ल | द्व | (च्श) च्छ | ... | ... | द्ह द्ध |
| VI. | न् | ंस्त | ंस्थ | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ँल्ल | ... | ञ्श<br>ञ्च्श ञ्च्छ ञ्छ | ... | न्स<br>न्त्स | ... |
| VII. | प् | ... | ... | ब्द | ब्ध | ब्न म्न | ... | ... | ब्ब | ब्भ | ब्म म्म | ब्य | ब्र | ब्ल | ब्व | प्श प्छ | ... | ... | ब्ह ब्भ |
| VIII. | म् | ंत (न्त) | ंथ (न्थ) | ंद (न्द) | ंध (न्ध) | ंन (न्न) | ंप (म्प) | ंफ (म्फ) | ंब (म्ब) | ंभ (म्भ) | ंम (म्म) | ँय<br>य्यँ | ँर | ँल<br>ल्लँ | ँव<br>व्वँ | ँश | ँष | ँस | ँह |
| IXa. | : and र्<br>exc. अः and आः | स्त | स्थ | र्द | र्ध | र्न | ᳵप<br>:प | ᳶफ<br>:फ | र्ब | र्भ | र्म | र्य | ०र | र्ल | र्व | श्श<br>:श | ष्ष<br>:ष | स्स<br>:स | र्ह |
| IXb. | आः<br>अः (not अर्) | id.<br>id. | id.<br>id. | आद<br>ओद | आध<br>ओध | आन<br>ओन | id.<br>id. | id.<br>id. | आब<br>ओब | आभ<br>ओभ | आम<br>ओम | आय<br>ओय | आर<br>ओर | आल<br>ओल | आव<br>ओव | id.<br>id. | id.<br>id. | id.<br>id. | आह<br>ओह |

### *NATI or Change of Dental* न् n *and* स् s *into Lingual* ण् ṇ *and* ष् ṣ

95. In addition to the rules which requie the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् *n* and स् *s* into lingual ण् *ṇ* and ष् *ṣ* in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant *in simple words* : with regard to compound nouns and verbs, the rules are very complicated and capricious and can only be learnt by long practice.

### *Change of* न् n *into* ण् ṇ

96. The dental न् *n*, followed by a vowel or by न् *n*, म् *m*, य् *y* and व् *v*, is, in the middle of a word, changed into the lingual ण् *ṇ* if it is preceded by the linguals ऋ *ṛ*, ॠ *ṝ*, र् *r* or ष् *ṣ*. The influence of these letters on a following न् *n* is not stop by an vowel, by any guttural (क *k*, ख *kh*, ग *g*, घ *gh*, ङ *ṅ*, ह *h*, ं *ṁ*) or by any labial (प *p*; फ *ph*, ब *b*, भ *bh*, म *m*, व *v*) or by य् *y*, intervening between the linguals and the न् *n*. (Pāṇ.VIII.4, 1, 2)

Ex. नृ + नां = नृणां *nṛ* + *nām* = *nṛṇām*, gen. plur. of नृ *nṛ*, man.

कर्णः *karṇaḥ*, ear.

दूषणं *dūṣaṇam*, abuse.

वृंहणं *vṛṁhaṇam*, nourishing, (ह् *h* is guttural and preceded by Anusvāra).

अर्केण *arkeṇa*, by the sun, (क् *k* is guttural).

गृह्णाति *gṛhṇāti*, he takes, (ह् *h* is guttural).

क्षिप्णुः *kṣipṇuḥ*, throwing, (प् *p* is labial).

प्रेम्णा *premṇā*, by love, (म् *m* is labial).

ब्रह्मण्यः *brahmaṇyaḥ*, kind to Brahmans, (ह् *h* is guttural, म् *m* is labial and न् *n* followed by य् *y*).

निषण्णः *niṣaṇṇaḥ*, rested, (न् *n* is followed by न् *n*, which is itself afterwards changed to ण् *ṇ*).

अक्षण्वत् *akṣaṇvat*, having eyes, (ण् *ṇ* is followed by व् *v*).

प्रायेण *prāyeṇa*, generally, (य् *y* does not prevent the change).

But अर्चन *arcana*, worship, (च् *c* is palatal).

अर्णवेन *arṇavena*, by the ocean, (ण् *ṇ* is lingual).

दर्शनं *darśanam*, a system of philosophy, (श् *ś* is palatal).

अर्धेन *ardhena*, by half, (ध् *dh* is dental).

कुर्वंति *kurvanti*, they do, (न् *n* is followed by त् *t*).

रामान् *rāmān*, the Rāmas, (न् *n* is final).

Note - रुग्ण: *rugṇaḥ*, like वृक्ण: *vṛkṇaḥ* (Pāṇ.VI.1, 16), should be written with ण् *ṇ*. The ग् *g* is no protection for the न् *n*. Thus अग्नि *agni* has to be especially mentioned as an exception for not changing its न् *n* into ण् *ṇ* in compounds, such as शराग्नि: *śarāgniḥ*. (Pāṇ. *Gaṇa kṣubhnādi*)

97. The न् *n* of नु *nu*, the sign of the Su conjugation and the न् *n* of ना *nā,* the sign of the Krī conjugation, are not changed into ण् *ṇ* in the two verbs तृप् *tṛp* and क्षुभ् *kṣubh* (Pāṇ.VIII.4, 39). Hence

तृप्नोति *tṛpnoti*, he pleases.[1]. क्षुभ्नाति *kṣubhnāti*, he shakes.

But शृणोति *śṛṇoti*, he hears. पुष्णाति *puṣṇāti*, he nourishes.

क्षुभाण *kṣubhāṇa*, imper. shake.

*Table showing the Changes of* न् n *into* ण् ṇ

| | | | |
|---|---|---|---|
| ऋ *ṛ* | in spite of intervening | change | if there follow |
| | Vowels, | | Vowels or |
| ॠ *ṝ* | Gutturals | न् *n* | न् *n* |
| | (including ह् *h* and | | म् *m* |
| | Anusvāra), | | |
| र् *r* | Labials | into | |
| | (including व् *v*), | | य् *y* |
| ष् *ṣ* | and य् *y* | ण् *ṇ* | व् *v* |

98. The changes here explained of न् *n* in the middle of simple word (whether it belongs to a suffix or a termination) are the most important to remember. But न् *n* is likewise liable to be changed into ण् *ṇ* when it occurs in the second part of a compound the first

1. In the Veda we find तृप्णुहि *tṛpṇuhi*, RV.II.16, 6; तृप्णव: *tṛpṇavaḥ*, RV.III.42, 2.

part of which contains one of the letters ऋ *ṛ*, ॠ *ṝ*, र् *r* or ष् *ṣ* and particularly after certain prepositions. Here, however, the rules are much more uncertain and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् *n* into ण् *ṇ* does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्री *bārdhrī*, a leathern thong + नस् *nasa*, nose, gives बार्ध्रीणस: *bārdhrīṇasaḥ*, if it is the name of a certain animal; according to Wilson, of a goat with long ears; according to others, of a rhinoceros or a bird. (Uṇādi-Sūtras, ed. Aufrecht, s.v. Pāṇ.VIII.4, 3). But चर्मन् *carman*, leather + नासिका *nāsikā*, nose, gives चर्मनासिक: *carmanāsikaḥ*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanāman*, a technical term for pronouns, (सर्व *sarva* being the first in their list) which Pāṇini himself employs with the dental न् *n* only. (Pāṇ.I.1, 27). Other proper names not following the general rule, are त्रिनयन: *trinayanaḥ*,[1] three-eyed, name of Śiva; रघुनंदन: *raghunandanaḥ*, name of Rāma; स्वर्भानु: *svarbhānuḥ*, name of Rahu, etc.

Words to be remebered :

अग्रणी: *agraṇīḥ* first, principal, from अग्र *agra*, front and नी *nī*, to lead.

ग्रामणी: *grāmaṇīḥ*, head borough, from ग्राम *grāma*, multitude and नी *nī*, to lead.

वृत्रघ्न: *vṛtraghnaḥ*, Indra, killer of Vṛtra; but वृत्रहणं *vṛtrahaṇam*, acc. of वृत्रहन् *vṛtrahan*. (Pāṇ.VIII.4, 12; 22)

गिरिनदी or गिरिणदी *girinadī* or *giriṇadī*, mountain-stream.

पराह्णं *parāhnam*, afternoon, from परा *parā*, over and अहन् *ahan*, day; but day and the same whenever the first word ends in अ *a*. (Pāṇ.VIII.4, 7)

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1. The Sárasvatī says संज्ञायां वा, that the *n* is optionally changed when Trinayanaḥ is a name. Hence त्रिनयन: *trinayanaḥ* or त्रिणयन: *triṇayanaḥ*. 1.16.23.

There are minute distinctions, according to which, for instance, क्षीरपानं *kṣīrapānam* if it means the drinking of milk or a vessel for drinking milk, कंस: क्षीरपान: *kaṁsaḥ kṣīrapānaḥ*, may be pronounced with dental or lingual *n* (न् *n* or ण् *ṇ*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाण: *kṣ īrapāṇaḥ*, milk-drinking. (Pāṇ.VIII.4, 9 and 10). In the same manner दर्भवाहणं *darbhavāhaṇam*, a haycart, is spelt with lingual ण् *ṇ*; while in ordinary compounds, such as इंद्रवाहनं *indravāhanam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pāṇ.VIII.4, 8)

2. In a compoound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *māṣa-vāpeṇa*, by sowing beans; but माषकुंभवापेन *māṣa-kumbha-vāpena,* by sowing from a bean-jar. (Pāṇ.VIII.4, 38)

3. In a compound the change of न् *n* into ण् *ṇ* does not take place if the first word ends in ग् *g*.

Ex. ऋक् + अयनं = ऋगयनं *ṛk* + *ayanam* = *ṛgayanam*.

Some grammarians restrict this to proper names. (Pāṇ.VIII.4, 3, 5)

Or if it ends in ष् *ṣ* and the next is formed by a primary suffix with न् *n*.

Ex. नि: + पानं = निष्पानं *niḥ* + *pānam* = *niṣpānam*.

यजु: + पावनं = यजुष्पावनं *yajuḥ* + *pāvanam* = *yajuṣpāvanam*. (Pāṇ.VIII.4, 35)

4. In compounds the न् *n* of nouns ending in न् *n* and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrīhivāpin*, rice-sowing, may form the genitive व्रीहिवापिण: *vrīhivāpiṇaḥ*; but also व्रीहिवापिन: *vrīhivāpinaḥ*.

व्रीहिवापाणि or व्रीहिवापानि *vrīhivāpāṇi* or *vrīhivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrīhivāpeṇa* or *vrīhivāpena*, instrum. sing.

Likewise feminines such as व्रीहिवापिणी or व्रीहिवापिनी *vrīhivāpaṇi* or *vrīhivāpinī*. (*Kāś*. - Vṛtti VIII.4, 11)

Note - The न् *n* of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् *ṇ*. Thus खरप: *kharapaḥ* (i.e. donkey-keeper) becomes खारपायण: *khārapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीण: *mātṛbhogīṇaḥ*, fit to be possessed by a mother from मातृ *mātṛ*, mother and भोग: *bhogaḥ*, enjoyment, with the adjectival suffix ईन *īna* (*samāsānta*), is always spelt with ण् *ṇ*. (See also 98.6). Again, while गर्गभगिनी *gargabhaginī*, the sister of Garga, always retains its dental न् *n*, being an ordinary compound, गर्गभगिणी *gargabhagiṇī* would have the lingual ण् *ṇ*, if it was derived from गर्गभग: *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānapada*) and therefore follow the general rule of 96. (Pāṇ.VIII.4, 3. Kāś. -Vṛtti VIII.4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् *n* followed by a terminational vowel or of a terminational न् *n*, is obligatory. (Pāṇ.VIII.3, 12)

Ex. वृत्रहन् *vṛtrahan,* Vṛtra-killer; gen. वृत्रहण: *vṛtrahaṇaḥ*; but दीर्घाह्नी *dīrghāhnī*. (Pāṇ.VIII.4, 7)

सुराप: *surāpaḥ*, drinking surā; nom. plur. neut. सुरापाणि *surāpāṇ*.

क्षीरप: *kṣīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kṣīrapeṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ.VIII.4, 13)

Ex. हरिकाम: *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmeṇa*; but अग्रगामिनि *agragāmiṇi*. (Pāṇ.VIII.3, 92)

शुष्कगोमयेण *śuṣkagomayeṇa*, instrum. sing. of शुष्कगोमय *śuṣ kagomaya*; (शुष्क *śuṣka*, dry गोमय *gomaya*, dung).

7. Likewise after prepositions which contain an र् *r*, the न् *n* of primary affixes, such as अन *ana*, अनि *ani,* अनीय *anīya*, इन् *in*, न *na* (if preceded by a vowel) and मान *māna*, is changed to ण् *ṇ*, but under certain restrictions. (Pāṇ.VIII.4, 29)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ.VIII.4, 20) and after verbs beginning and ending in consonants with any vowel but अ *a* (Pāṇ.VIII.4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ *a*) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, but beginning with vowels, though they require nasalization : hence प्र + ईंगनं = प्रेंगणं *pra* + *iṅganam* = *preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra* + *kampanam* = *prakampanam*.

Lastly, there are several roots which defy all these rules, viz. भा *bhā*, भू *bhū*, पू *pū*, कम् *kam*, गम् *gam*, प्याय् *pyāy*, वेप् *vep* : hence प्रभानं *prabhānam* etc., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र् *r*, such as अंतर् *antar*, निर् *nir*, परा *parā*, परि *pari* and प्र *pra* and after दुर् *dur*, the change of न् *n* into ण् *ṇ* takes places :

1. In most roots beginning with न् *n*. (Pāṇ.VIII.4, 14)

प्र + नमति = प्रणमति *pra* + *namati* = *praṇamati*, he bows.

परा + नुदति = पराणुदति *parā* + *nudati* = *parāṇudati*, he pushes away.

अंत: + नयति = अंतर्णयति *antaḥ* + *nayati* = *antarṇayati*, he leads in.

प्र + नायक: = प्रणायक: *pra* + *nāyakaḥ* = *praṇāyakaḥ*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् *ṇ*. Thus we should find the root नम् *vam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛt affixes, viz. (Pāṇ.VIII.4, 33)

णिसि *nis*, to kiss; प्रणिंसितव्यं or प्रनिंसितव्यं *praṇiṁsitavyam* or *praniṁsitavyam*.

णिक्ष् *niks*, to kiss; प्रणिक्षणं or प्रनिक्षणं *praniksanam* or *praniksaṇam*.

णिदि *nid*, to blame; प्रणिदनं or प्रनिंदनं *praṇindanam* or *pranindanam*.

3.In a few roots the initial न् *n* resists all change and these roots are entered in the Dhātupāṭha as beginning with न् *n*, viz. (Pāṇ.VI.1, 65, vārt.)

| | |
|---|---|
| नृत् *nṛt*, to dance | नाट् *nāṭ*, to fall down. (Chur[1]) |
| नंद् *nand*, to rejoice. | नाथ् *nāth*, to ask. |
| नर्द् *nard*, to howl. | नाध् *nādh*, to beg. |
| नक्क् *nakk*, to destroy. | नॄ *nṝ*, to lead. |

Ex. परिनर्तनं *parinartanam*; परिनंदनं *parinandanam*.

4. The root नश् *naś*, to destroy, changes न् *n* into ण् *ṇ* only when its श् *ś* is not changed to ष् *ṣ*. प्र + नश्यते = प्रणश्यते *pra* + *naśyate* = *praṇaśyate*; but प्र + नष्टः = प्रनष्टः *pra* + *naṣṭaḥ* = *pranaṣṭaḥ*, destroyed. (Pāṇ.VIII.4, 36)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *ṇ* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्राणिति *pra* + *aniti* = *prāṇiti*, he breathes; but परि + अनिति = पर्यनिति *pari* + *aniti* = *prayaniti* (Pātañjali). The reduplicated aorist forms प्राणिणत् *prāṇiṇat*; the desiderative with परा *parā* is पराणिणिषति *parāṇiṇiṣati*. (Pāṇ.VIII.4, 19, 21)

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh*. (Pāṇ.VIII.4, 22). Thus प्र + हन्यते = प्रहण्यते *pra* + *hanyate* = *prahaṇyate*, he is struck down; अंतर्हण्यते *antarhaṇyate* (Pāṇ.VIII.4, 24); but प्र + घ्नंति = प्रघ्नंति *pra* + *ghnanti* = *praghnanti*, they kill. Also प्रहणनं *prahaṇanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pāṇ.VIII.4, 23) Thus प्रहन्मि or प्रहण्मि *prahanmi* or *prahaṇmi*; प्रहन्वः or प्रहण्वः *prahanvaḥ* or *prahaṇvaḥ*.

7. The न् *n* of नु *nu* of the Su and of ना *nā* of the Krī conjugation is changed to ण् *ṇ* in the verbs हि *hi*, to send and मी *mī*, to destroy. (Pāṇ.VIII.4, 15)

Ex. प्रहिण्वंति *prahiṇvanti*; प्रभीणंति *pramīṇanti*.

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1. It is not नट् *naṭ*, to dance, but नट् *naṭ* of the Chur class and hence written with a long *ā*. Siddh.-Kaum. vol.II, p.41, note.

8. The न् *n* of the termination आनि *āni* in the imperative is changeable. (Pāṇ.VIII.4, 16) Thus प्र + भवानि = प्रभवाणि *pra* + *bhavāni* = *prabhavāṇi*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra,* परि *pari*, etc., is changed into ण् *ṇ* before the verbs (Pāṇ.VIII.4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्[1] *mā*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yā*, to go, वा *vā*, to blow, द्रा *drā*, to flee or to sleep, प्सा *psā*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *ci*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pāṇ.VIII.4, 17, vārt.)

प्रण्यगदत् *praṇyagadat*; प्रण्यनदत् *praṇyanadat*.

99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, etc., is optional.

प्रनिपचति or प्रणिपचति *pranipacati* or *praṇipacati*.

Except again in verbs beginning with क *ka* or ख *kha* or ending in ष् *ṣ* (Pāṇ.VIII.4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhādati*;

प्रनिपिनष्टि *pranipinaṣṭi*.

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1. Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि *ni* after प्र *pra,* परि *pari*, etc., into णि *ṇi*, mentions मा *mā*, but this, according to the commentaries, includes two roots, the root माङ् *mā*(*ṅ*), which forms मिमीते *mimīte*, he measures an the root मेङ् *me*(*ṅ*), which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devnāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam* (*div*) means *śāmyati* or *śam* conjugated like *div* and not *śāmayate*.

*Change of* स् s *into* ष् ṣ

100. A dental स् *s* (chiefly of suffixes and terminations[1] ), if preceded by any vowel except अ, आ *ā* or by क् *k*, र् *r*, ल् *l*, is always changed into the lingual ष् *ṣ*, provided it be followed by a vowel or by त् *t*, थ् *th*, न् *n*, म् *m*, य् *y* or व् *v*; likewise by certain Taddhita suffixes, क *ka*, कल्प *kalpa*, पाश *pāśa*, etc.

If an inserted Anusvāra[2] or the Visarga or ष् *ṣ* intervenes between the vowel and the स् *s*, the change into ष् *ṣ* takes place nevertheless.

Ex. सर्पिस् *sarpis,* inflectional base; सर्पि: *sarpiḥ*, nom. sing. neut. clarified butter; instrum. सर्पिषा *sarpiṣā*; nom. plur. सर्पींषि *sarpīṁṣi* (here the Anusvāra intervenes); loc. plur. सर्पि:षु *sarpiḥṣu* (here the Visarga intervenes) or सर्पिष्षु *sarpiṣṣu* (here the ष् *ṣ* intervenes).

वाक्षु *vākṣu*, loc. plur. of वाच् *vāc*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak* + *su* = *sarvaśakṣu*, omnipotent.

चित्रलिख् (क्) + सु = चित्रलिक्षु *citralikh (k)* + *su* = *chitralikṣu*, painter.

गीर्षु *gīrṣu*, loc. plur. of गिर् *gir,* speech.

कमल् + सु = कमल्षु *kamal* + *su* = *kamalṣu*, naming the goddess Lakṣmī.

ध्रोक्ष्यति *dhrokṣyati*, fut. of दुह् *druḥ*, to hate; (here ह् *h* is changed to क् *k* and the aspiration thrown on the initial द् *d*).

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1. The स् *s* must not be a radical स् *s*; hence सुपिसौ *supisau*, because the स् *s* belongs to the root पिस् *pis*. (Pāṇ.VIII.3, 59) Yet आशिष: *āśiṣaḥ*, from root शास् *śās*. The rules do not apply to final स् *s*; hence अग्निस्तत्र *agnis tatra*. (Pāṇ.VIII.3, 55)
2. The Anusvāra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṁsu*, loc. plur. of पुंस् *puṁs*, man, Pada base पुम् *pum*, it does not become पुंषु *puṁṣu*. (Pāṇ.VIII.3, 58) According to Bopp and other European grammarians, who do not limit the Anusvāra to the inserted Anusvāra, we should have to write either पुंषु *puṁṣu* or if we wish to preserve the स् *s*, पुन्सु *punsu*. According to Pāṇini, however, *puṁsu* is the right form. The Sārasvatī prescribes पुंक्षु *puṁkṣu*.

पोक्ष्यति *pokṣyati*, fut. of पुष् *puṣ*, to nourish; (here ष् *ṣ* is changed into क् *k*).

सर्पिः + कः = सर्पिष्कः *sarpiḥ + kaḥ = sarpiṣkaḥ*; adj. formed by क *ka*, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpiḥ + taraḥ = sarpiṣṭaraḥ*; (here the त् *t* of तरः *taraḥ* is changed into ट् *ṭ*, as in 89, III.2). If the penultimate vowel be long, no change takes place; गीस्तरा *gīstarā*. (Pāṇ.VIII.3, 101).

सर्पिः + मत् = सर्पिष्मत् *sarpiḥ + mat = sarpiṣmat*, having clarified butter.

*Table showing the Change of* स् s *into* ष् ṣ

| | | |
|---|---|---|
| Any Vowels except अ, आ *ā* | change | if there follow Vowels, or |
| (in spite of inserted Anusvāra, Visarga, or sibilant intervening) | स् *s* | त् *t*, थ् *th*, |
| also क् *k*, र् *r*, ल् *l* | into | न् *n*, म् *m*, |
| if immediately preceding. | ष् *ṣ* | य् *y*, व् *v*. |

101.The same rule produces the change of स् *s* into ष् *ṣ* in roots beginning with स् *s*, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ *ā* : Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वाप *suṣvāpa,* I have slept. सिध् *sidh*, Des. सिषित्सति *siṣitsati*. This rule is liable to exceptions.

102. Again, many roots beginning with स् *s* change it into ष् *ṣ* after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*,.after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निर् *nir*, out, परि *pari,* round, प्रति *prati*, towards, वि *vi*, away : Ex. अभि + स्तौति = अभिष्टौति *abhi + stauti = abhiṣṭauti*, he praises. The same change takes place even after the augment has been added, in which case the स् *s* is really preceded by an अ *a* : Ex. अभ्यष्टौत् *abhyaṣṭaut*, he praised. Some verbs, after these prepositions, keep the ष् *ṣ* in the reduplicated perfect : Ex. सिच् *sic*, to sprinkle; अभिषिंचति *abhiṣ*

*iñcati*, he sprinkles; अभिषिषेच *abhiṣiṣeca*, he has sprinkled. In the intensive सिच् *sic* does not follow this rule; hence अभिसेसिच्यते *abhisesicyate* (Pāṇ.VIII.3, 112); but in the desiderative स् *s* is changed, अभिषिषिक्षति *abhiṣiṣikṣati*. Many other cases must be learnt from the dictionary or from Pāṇini.

103. In order to give an idea of the minuteness of the rules as collected by native grammarians and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् *s* and followed by a vowel or by a dental consonant, (likewise स्मिङ् *smi*, to smile, स्विद् *svid*, to sweat, स्वद् *svad*, to taste, स्वंज् *svañj*, to embrace, स्वप् *svap*, to sleep), as if beginning with ष् *ṣ*. Thus they write षिध *ṣidh*, ष्ठा *ṣṭhā*, ष्मि *ṣmi*. (Pāṇ.VI.1, 64)

This is not done with सृप् *sṛp*, to go, सृज् *sṛj*, to let off, स्तॄञ् *stṝ*, to cover, स्तृञ् *stṛ*, to cover, स्त्यै *styai*, to sound, सेक् *sek*, to go, सृ *sṛ*, to go, in order to show that their initial स् *s* is not hable to be changed into ष् *ṣ* under any circumstances.

They then given the general rule that this initial ष् *ṣ* is to be changed into स् *s*, in all these verbs, except ष्ठिव *ṣṭhiv*, to spit and ष्वष्क् *ṣvaṣk*, to go (and according to some in ष्ट्यै *ṣṭyai*, Sār.,) unless where ष् *ṣ* is enjoined a second time.

Now ष् *ṣ* for स् *s* in these verbs is enjoined a second time :

When a preposition or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi* + *stauti* = *viṣṭauti*. सेव् *sev* forms सिषेव *siṣeva* in the reduplicated perfect.

2. In desideratives; when the reduplicative syllabic contains ई or उ *i* or *u*. सिध् *sidh* Des. सिषित्सति *siṣitsati*.

But if the स् *s* of the desiderative element must itself be changed to ष् *ṣ* the initial स् *s* remains unchanged. सिध् *sidh*, सिसेधिषति *sisedhiṣati*. (Pāṇ.VIII.3, 61.)

Except in स्तु *stu* and in derivative verbs in अय *aya*, where स् *s* is changed to ष् *ṣ*. स्तु *stu*, Des. तुष्टूषति *tuṣṭūṣati*. सिध् *sidh*, Caus. सेधयति *sedhayati*, Des. सेषेधयिषति *siṣedhayiṣai*; but सुसूषति *susūṣati*. (VIII.3, 61)

Except again, in certain causatives, in अय *aya* (VIII.3, 62), where स् *s* is not changed into ष् *ṣ*. स्विद् *svid,* सस्वेदयिषति *sisvedayiṣ ati,* स्वद् *svad*, सिस्वादयिषति *sisvādayiṣati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (*su*), सू *sū* (*tud*), सो *so* (*div*), स्तु *stu* (*ad*), स्तुभ *stubh* (*bhū*); or even if separated by reduplication, in the verbs स्था *sthā,* सेनय *senaya*, सिध् *sidh*, सिच् *sic*, संज् *sañj*, स्वंज् *svañj*, सद् *sad*, स्तंभ् *stamb*, स्वन् *svan*, सेव् *sev* (the last only after परि *pari*, नि *ni*, वि *vi* : VIII.3, 65).

After prepositions : अभिषुणोति *abhiṣuṇoti*, अभिषुवति *abhiṣuvati*, अभिष्यति *abhiṣyati*, परिष्टौति *pariṣṭauti*, परिष्टोभते *pariṣṭobhate*, अभिष्टास्यति *abhiṣṭhāsyati*, अभिषेणयति *abhiṣeṇyati*, परिषेधति *pariṣedhati*, अभिषिंचति *abhiṣiñcati*, परिषजति *pariṣajati*, परिष्वजते *pariṣvajate* (VIII.3, 65). निषीदति *niṣīdati*, but प्रतिसीदति *pratisīdati* (VIII.3, 66), अभिष्टभ्नाति *abhiṣṭabhnāti* (VIII.3, 67 and 114). Also अवष्टभ्य *avaṣṭabhya* (VIII.3, 68, in certain senses). वि and अवष्वणति *vi* and *avaṣvaṇati* (VIII.3, 69, in the sense of eating). परिषेवते *pariṣevate.*

After prepositions and augment : अभ्यषुणोत् *abhyaṣuṇot,* पर्यषुवत् *paryaṣ uvat*, अभ्यष्यत् *abhyaṣyat*, पर्यष्टौत् *paryaṣṭaut*, अभ्यष्टोभत *abhyaṣṭobhata*, अभ्यष्ठात् *abhyaṣṭhāt*, अभ्यषेणयत् *abhyaṣeṇayat*, पर्यषेधत् *paryaṣedhat*, अभ्यषिंचत् *abhyaṣiñcat*, पर्यषजत् *paryaṣajat*, अभ्यष्वजत *abhyaṣvajata*, अभ्यषीदत् *abhyaṣīdat*, अभ्यष्टभ्नात् *abhyaṣṭabhnāt*, व्यष्वणत् *vyaṣvaṇat* and अवाष्वणत् *avāṣvaṇat*, पर्यषेवत् *paryaṣevata*.

After prepositions and reduplication (VIII.3, 64) : अभितष्ठौ *abhitaṣṭhau*, अभिषिषेणयिषति *abhiṣiṣeṇayiṣati*, अभिषिषेधयिषति *abhiṣiṣedhayiṣati*, अभिषिषिक्षति *abhiṣiṣikṣati*, अभिषिषंक्षति *abhiṣiṣaṅkṣati* and अभ्यषिषंक्षत् *abhyaṣ iṣaṅkṣat*, परिषिष्वंक्षते *pariṣiṣvaṅkṣate*, निषिषत्सति *niṣiṣatsati* (VIII. 3, 188), अभितष्टंभ *abhitaṣṭambha*, अवषष्वाण *avaṣaṣvāṇa*, परिषिषेव *pariṣiṣeva*, (the last only after परि *pari*, नि *ni*, वि *vi*).

4. Only after the prepositions परि *pari*, नि *ni*, वि *vi*, the following words (VIII.3, 70) : the part. सित: *sitaḥ*, the subst. सय: *sayaḥ*, सिव् *siv*, सह् *sah*; कृ *kṛ* (if with initial स् *s*, स्कृ *skṛ*) and similar verbs; स्तु *stu*.

The words mentioned in 4 and स्वंज् *svañj* may optionally retain स् *s*, if the augment intervenes. (VIII.3, 71)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्यंद् *syand* may take ष् *ṣ*, except when applied to living beings. (VIII.3, 72)

6. After the prepositions वि *vi*, स्कंदिर् *skand* may take ष् *ṣ*, though not in the past participle in त *ta* (VIII.3, 73), but after the preposition परि *pari*, throughout, even in the past participle (VIII.3, 74). परिष्कन्न: or परिस्कन्न: *pariṣkannaḥ* or *pariskannaḥ*.

7. After the preposition निर् *nir*, नि *ni*, वि *vi*, the verbs स्फुर् *sphur* and स्फुल् *sphul* may take ष् *ṣ*. (VIII.3, 76)

8. After the preposition वि *vi*, स्कंभ् *skambh* must always take ष् *ṣ*. (VIII.3, 77)

9. The verb अस् *as*, after dropping its initial vowel, takes ष् *ṣ* after prepositions which cause such a change and after प्रादुर् *prādur*, if the ष् *ṣ* is followed by य् *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhiṣ yāt*, प्रादुःष्यात् *prāduḥṣyāt*, प्रादुःषंति *prāduḥṣanti*.

10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष् *ṣ*, after सु *su*, वि *vi*, निर् *nir*, दुर् *dur* (VIII.3, 88). सुषुप्त *suṣuptaḥ*, दुःषुप्त: *duḥṣ uptaḥ*.

Exceptional cases, where स् *s* and not ष् *ṣ* :

11. The verb सिच् *sic*, followed by the intensive affix (VIII.3, 112). अभिसेसिच्यते *abhisesicyate*.

12. The verb सिध् *sidh*, signifying to go (VIII.3, 113). परिसेधति *parisedhati*.

13. The verb सह् *sah*, if changed to सोढ् *soḍh* (VIII.3, 115). परिसोढुं *parisoḍhum*.

14. The verb स्तंभ् *stambh*, सिव् *siv*, सह् *sah*, in the reduplicated aorist (VIII.3, 116). पर्यसीषहत् *paryasīṣahat*.

15. The verb सु *su*, followed by the affixes of the Ist future, the conditional or the desiderative (VIII.3, 117). अभिसोष्यति *abhisoṣ yati*, अभिसुसूः *abhsusūḥ*.

16. The verbs सद् *sad*, स्वंज् *svañj*, in the reduplicated perfect (VIII.3, 118). अभिषसाद *abhiṣasāda*, अभिषस्वजे *abhiṣasvaje*.

17. The verb सद् *sad*, optionally, if preceded by the augment (VIII.3, 119). न्यषीदत् or न्यसीदत् *nyaṣīdat*.

104. There are many compounds in which the initial स् *s* of the second word is changed to ष् *ṣ*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhiṣṭhira*, form युधि *yudhi*, in battle and स्थिर् *sthira*, firm; सुष्ठु *suṣṭhu*, well; दुष्ठु *duṣṭhu*, ill; सुषमा *suṣamā*, beautiful, विषमः *viṣamaḥ*, difficult, from समः *samaḥ*, even; त्रिष्टुभ् *triṣ ṭubh*, a metre; अग्नीषोमौ *agnīṣomau*, Agni and Soma; मातृष्वसृ *mātṛṣ vasṛ*, mother's sister; पितृष्वसृ *pitṛṣvasṛ*, father's sister; गोष्ठः *goṣṭhaḥ*, cow-stable; अग्निष्टोमः *agniṣṭomaḥ*, a sacrifice; ज्योतिष्टोमः *jyotiṣṭomaḥ*, a sacrifice, (here the final स् *s* of ज्योतिस् *jyotis* is dropt). In तुरासाह् *turāsah*, a name of Indra and similar compounds, स् *s* is changed to ष् *ṣ* whenever ह् *h* becomes ट् *ṭ*; nom. तुराषाट् *turāṣāṭ*; acc. तुरासाहं *turāsāham*. (Pāṇ. VIII.3, 56)

### *Change of Dental* ध् dh *into Lingual* ढ् ḍh

105. The ध् *dh* of the second pers. plur. Ātm. is changed to ढ् *ḍh* in the reduplicated perfect, the aorist and in षीध्वं *ṣīdhvam* of the benedictive, provided the ध् *dh* or the षी *ṣī* of षीध्वं *ṣīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ *ā*. (Pāṇ. VIII.3, 78)

Ex. कृ *kṛ*; Perf. चकृढ्वे *cakṛḍhve*.

च्यु *cyu*; Aor. अच्योढ्वं *acyoḍhvam*.

प्लु *plu*; Bened. प्लोषीढ्वं *ploṣīḍhvam*.

But क्षिप् *kṣip*; Aor. अक्षिब्ध्वं *akṣibdhvam*.

यज् *yaj*; Bened. यक्षीध्वं *yakṣīdhvam*.

If the same terminations are preceded by the intermediate इ *i* and the इ *i* be preceded by य् *y*, र् *r*, ल् *l*, व् *v*, ह् *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविध्वे *luluvidhve* or लुलुविढ्वे *luluviḍhve*.

लु *lu*; Aor. अलविध्वं *alavidhvam* or अलविढ्वं *alaviḍhvam*.

लु *lu*; Bened. लविषीध्वं *laviṣīdhvam* or लविषीढ्वं *laviṣīḍhvam*.

But बुध् *budh*; Aor. अबोधिध्वं *abodhidhvam*.

*Rules of Internal Sandhi*

106. The phonetic rules contained in the preceding paragraphs (32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds and to the final letters of nominal bases before the Pada-terminations and before certain secondary or Taddhita suffixes, beginning with any consonant except य् *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other termination's of declension and conjugation, before primary or Kṛt suffixes and before secondary or Taddhita suffixes, beginning with a vowel or य् *y*. Some of these rules are general and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dviṣ*, to hate, forms द्वेष्मि *dveṣ mi*, I hate, द्वेक्षि *dvekṣi*, you hate, द्वेष्टि *dveṣṭi*, he hates, अद्वेट् *adveṭ*, he hated, द्विड्ढि *dviḍḍhi*, Hate! द्विट् *dviṭ*, a hater, द्विषः *dviṣaḥ*, of a hater, द्विट्सु *dviṭsu*, among haters, he will refer back with advantage to the rules, more or less general, which regulate the change of final ष् *ṣ* into क् *k*, ट् *ṭ*, ड् *ḍ*, etc.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. *Final Vowels*

107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रउग *prauga*, fore-yoke, तितउ *titau*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरएता *pura-etā,* going in front, नमउक्तिः *nama-uktiḥ*, saying of praise, which is produced by the elision of a final स् *s* before certain vowels, has been treated of under the head of External Sandhi.

108. Final अ *a* and आ *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद + अमि *tuda* + *ami* = तुदामि *tudāmi*, I beat.

तुद + इ *tuda* + *i* = तुदे *tude,* I beat, Ātm.

दान + इ *dāna* + *i* = दाने *dāne*, in the gift.

दान + ई *dāna* + *ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short अ *a*, it becomes necessary to lay down some rules requiring final अ *a* to be dropt before certain vowels. Thus if अम् *am* is put down as the general termination of the acc. sing., as in वाचं *vāc-am*, it is necessary to enjoin the omission of final अ *a* of शिव *śiva* before the अं *am* of the acc. sing., in order to arrive at शिवं *śivam*. In the same manner, if अं *am* is put down as the termination of the 1.p. sing. impf. Par., and ए *e* as that of the 1.p.sing. pres. Ātm., we can form regularly अद्वेषं *adveṣ-am* and द्विषे *dviṣe*; but we have to lay down a new rule, according to which the final अ *a* of तुद् *tuda* is dropt, in order to arrive at the correct forms अतुदं *atud(a)-am* and तुदे *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical आ *ā*, certain phonetic rules had to be laid down, according to which the final आ *ā* had to be elided before certain terminations beginning with vowels. Thus the dative शंखध्मा + ए *śaṅkhadhmā* + *e* was said to

form शंखध्मे *śaṅkhadhme*, (to the shell-blower) by dropping the final आ *ā* and not शंखध्मै *śaṅkhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns and assigning the weak base, in which the आ *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāṇ.VI.4, 140). Each of three systems has its advantages and defects and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

109. With regard to verbal bases ending in long आ *ā*, many special rules have to be observed, according to which final आ *ā* is either elided or changed to ई *ī* or to ए *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā + anti* = पुनंति *punanti*, they cleanse.

पुना + म: *punā + maḥ* = पुनीम: *punīmaḥ*, we cleanse.

दा + हि *dā + hi* = देहि *dehi*, Give!

110. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, if followed by vowels or diphthongs, are generally changed to य् *y*, व् *v*, र् *r*.

Ex. मति + ऐ = मत्यै *mati + ai = matyai*, to the mind.

जिगि + उ: = जिग्यु: *jigi + uḥ = jigyuḥ*, they have conquered.

भानु + ओ: = भान्वो: *bhānu + oḥ = bhānvoḥ*, of the two splendours.

पितृ + आ = पित्रा *pitṛ + ā = pitrā*, by the father.

बिभी + अति = बिभ्यति *bibhī + ati = bibhyati*, they fear.

In some cases इ *i* and ई *ī* are changed to इय् *iy*; उ *u* and ऊ *ū* to उव् *uv*; ऋ *ṛ* to रि *ri*; ॠ *ṝ* to इर् *ir* and after labials, to उर् *ur*.

Ex. शिश्रि + अथु: = शिश्रियथु: *śiśri + atuhḥ = śiśriyathuḥ*, you (two) have gone.

भी + इ = भियि *bhī + i = bhiyi*, in fear.

यु + अंति = युवंति *yu + anti = yuvanti*, they join.

युयु + उ: = युयुवु: *yuyu + uḥ = yuyuvuḥ*, they have joined.

सुषु + ए = सुषुवे *suṣu + e = suṣuve*, I have brought forth.

भू + इ = भुवि *bhū + i = bhuvi*, on earth.

मृ + अते = म्रियते *mṛ + ate = mriyate*, he dies.

गॄ + अति = गिरति *gṝ + ati = girati*, he swallows.

पपॄ + इ = पपुरि *papṝ + i = papuri*, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See बिभ्यति *bibhyati* from भी *bhi*, but जिह्रियति *jihriyati* from ह्री *hrī*.

111. Final ॠ *ṝ*, if followed by terminational consonants, is changed to ईर् *īr*; and after labials to ऊर् *ūr*.

गॄ *gṝ*, to shout; Passive गीर्यते *gīr-yate*; Part. गीर्ण: *gīrṇaḥ*.

पॄ *pṝ*, to fill; Passive पूर्यते *pūr-yate*; Part पूर्ण *pūrṇaḥ*.

Before the य् *y* of the Passive, Intensive and Benedictive, final इ *i* and उ *u* are lengthened, final ऋ *ṛ* changed to रि *ri*, final ॠ *ṝ* to ईर् *īr* or ऊर् *ūr*.

112. ए *e*, ऐ *ai*, ओ *o*, औ *au*, before vowels and diphthong, are generally changed into अय् *ay*, आय् *āy*, अव् *av*, आव् *āv*.

दे + अते = दयते *de + ate = dayate*, he protects.

रै + ए = राये *rai + e = rāye*, to wealth.

गो + ए = गवे *go + e = gave*, to the cow.

नौ + अ: = नाव: *nau + aḥ = nāvaḥ*, the ships.

Roots terminated by a radical diphthong (except व्ये *vye* in redupl. perf., Pāṇ.VI.1, 46) change it into आ *ā* before any affix except those of the so-called special tense. (Pāṇ.VI.1, 45)

दे + ता = दाता *de + tā = dātā*, he will protect.

दे + सीय = दासीय *de + sīya = dāsīya*, May I protect!

म्लै + ता = म्लाता *mlai + tā = mlātā*, he will wither.

शो + ता = शाता *śo + tā = śātā*, he will pare.

But in the Present ग्लै + अति = ग्लायति *glai + ati = glāyati*, he is weary.

## 2. *Final Consonants*

113. The rules according to which the consonants which can occur at the end of a word are restricted to क् *k*, ङ् *ṅ*, ट् *ṭ*, ण् *ṇ*, त् *t*, न् *n*, प् *p*, म् *m*, ल् *l*, : *ḥ* ˙ *ṁ*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i.e. where it is not followed by any derivative letter or syllable.

Thus the noninal base *yudh*, battle, would in the vocative singular be युध् *yudh*. Here, however, the ध् *dh* must be changed into द् *d*, because no aspirate is tolerated as a final; and द् *d* is changed into त् *t*, because no word can end in a soft consonant. वाच् *vāc*, speech, in the voc. sing. would change its च् *c* into क् *k*, because palatals can never be final.

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial द् *d*. The final ह् *h* or घ् *gh*, after losing its aspiration, becomes ग् *g*, which is further changed to क् *k*.

114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word. The final consonants of the base are then treated like other final consonants.

वाच् + स् = वाक् *vāc* + *s* = *vāk*, speech; nom. sing.

प्रांच् + स् = प्राङ् *prāñc* + *s* = *prāṅ*, eastern; nom. sing. masc. Here प्रांक् *prāṅk*, which remains after the dropping of स् *s*, is, according to the same rule, reduced again to प्राङ् *prāṅ*, the final nasal remaining guttural, because it would have been guttural if the final क् *k* had remained.

सुवलग् + स् = सुवल् *suvalg* + *s* = *suval*, well jumping. Here, after the dropping of स् *s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल्ग् *suvalg* assumes its Pada form सुवल् *suval*; hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स् = अहन् *ahan* + *s* = *ahan*, you killed; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेट् *adveṣ* + *t* = *adveṭ*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh* + *t* = *adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.

2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.

3. In this general rule the terminations beginning with *vowels, semivowels,* or *nasals* are excluded, i.e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vac* + *di* = *vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *prc* + *dhve* = *prigdhve*, you mix; 2. p. plur. pres. Ātm.

2. अद् + सि = असि *ad* + *si* = *aisi*, 2. p. sing. pres. you eat.

अद् + ति = अत्ति *ad* + *ti* - *atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut* + *i* = *maruti*, loc. sing. in the wind.

वच् + मि = वच्मि *vac* + *mi* = *vacmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath* + *yate* = *grathyate*, it is arranged.

Exceptions such as भिद् + न: = भिन्न: *bhid* + *naḥ* = *bhinnaḥ*, divided, भज् + न: = भग्न: *bhaj* + *naḥ* = *bhagnaḥ*, broken, must be learnt by practice rather than by rule.

116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration.

Ex. मामथ् + ति = मामत्ति *māmath* + *ti* = *māmatti,* 3. p. sing. pres. Par. of the intensive मामथ् *māmath*, he shakes much.

रुंध् + ध्वे = रुंध्वे *rundh* + *dhve* = *runddhve,* 2, p. plur. pres. Ātm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh* + *sye* = *lapsye*, I shall take.

But युध् + इ = युधि *yudh* + *i* = *yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh* + *yaḥ* = *lobhyaḥ*, to be desired.

क्षुभ् + नाति = क्षुभ्नाति *kṣubh* + *nāti* = *kṣubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

117. If final घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, ड् *ḍ*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened and the द् *d* receives the aspiration.

Ex. रुणध् + ति = रुणाद्धि *ruṇadh* + *ti* = *ruṇaddhi*, he obstructs.

लभ् + तः = लब्धः *labh* + *taḥ* = *labdhaḥ*, taken.

रुंध् + थः = रुंद्धः *rundh* + *thaḥ* = *runddhaḥ* (also spelt रुंधः *rundhaḥ*), you two obstruct.

रुंध् + तः = रुंद्धः *rundh* + *taḥ* = *runddhaḥ*, they two obstruct.

अबांध् + तं = अबांद्धं *abāndh* + *tam* = *abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबंध् + थाः = अबंद्धाः *abandh* + *thāḥ* = *abanddhāḥ*, 2. p. sing. aor. 1. Ātm. you bound.

In अबांद्धं *abānddham*, 2. p. dual aoṛ. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबंद्धाः *abanddhāḥ*, though here the termination थाः *thāḥ* was aspirated in itself.

118. If घ् *gh*, ढ् *ḍh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व् *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, ड् *ḍ*, द् *d*, ब् *b*.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुद्भिः *bhudbhiḥ*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Ātm. अभुद्ध्वं *abhuddhvam*.

Second pers. sing. pres. Intens. बोबोध + सि = बोभोत्सि *bobodh + si* = *bobhotsi*.

Desiderative of दभ् *dabh*, धिप्सति *dhipsati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंत्स्यामि *bandh + syāmi* = *bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वं *adhugdhvam*, 2. p. plur. impf. Ātm. : but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhā*, दधामि *dadhāmi*, I place, throws the lose aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व् *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of 117. दध् + तः = धत्तः *dadh + taḥ* = *dhattaḥ*; दध् + थः = धत्थः *dadh + thaḥ* = *dhatthaḥ*; दध् + से = धत्से *dadh + se* = *dhatse;* दध् + ध्वं = धद्ध्वं *dadh + dhvam* = *dhaddhvam*.

119. If च् *c*, ज् *j*, झ् *jh* are final or followed by a termination beginning with any letter, except vowels, semivowels or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vac*; voc. वाक् *vāk*, speech.

Verbal base वच् *vac*; 3. p. sing. pres. वच् + ति = वक्ति *vac + ti* = *vakti*.

युंज् + धि = युंग्धि *yuñj + dhi* = *yuṅgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāc + i* = *vāci*.

वाच् + य = वाच्य *vāc + ya* = *vācya*, to be spoken.

वच् + मः = वच्मः *vac + maḥ* = *vacmaḥ*, we speak.

वच् + वः = वच्वः *vac + vaḥ* = *vacvaḥ*, we two speak.

120. ष् *ṣ* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into ट् *ṭ*.

Ex. Nominal base द्विष् *dviṣ*; nom. sing. द्विट् *dviṭ*, a hater.

Verbal base द्विष् *dviṣ*; 3. p. sing. impf. Par. अद्वेट् *adveṭ*, he hated.

121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dveṣ + si* = *dvekṣi*, you hate; aor. अद्विक्षत् *advikṣat*, he hated.

पोक्ष्यति *pokṣyati* (*poṣ* + *syati*), he will nourish.

122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into ट् *ṭ* and ठ् *ṭh*.

Ex. द्विष् + तः = द्विष्टः *dviṣ* + *taḥ* = *dviṣṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpiṣh* + *tamam* = *sarpiṣṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n* and स् *s*, is changed into the corresponding lingual, if preceded by ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, ण् *ṇ* and ष् *ṣ*. (Pāṇ.VIII.4, 41)

Ex. द्विड् + धि = द्विड्ढि *dviḍ* + *dhi* = *dviḍḍhi,* hate you.

मृड् + नाति = मृड्णाति *mṛḍ* + *nāti* = *mṛḍṇāti*.

ईड् + ते = ईट्टे *īḍ* + *te* = *īṭṭe*, he praises.

षट् + नां = षण्णां *ṣaṭ* + *nām* = *ṣaṇṇām*, of six.

षट् + नवतिः = षण्णवतिः *ṣaṭ* + *navatiḥ* = *ṣaṇṇavatiḥ*, ninety-six. (Pāṇ.VIII.4, 42, vārt.)

§ 123. Before other consonantal terminations ष् ṣ is treated like ट्ṭ

Ex. द्विष्+ध्वं = द्विड्ढ्वं dviṣ+dhvam = dviḍḍhvam, 2. p. plur. imp. Ātm. Hate you.

द्विष्+सु = द्विट्सु dviṣ+su = dviṭsu, loc. plur. among haters.

Exceptions to this rule, such as धृष् dhṛṣ, nom. धृक् dhṛk, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भ्राज् bhrāj, to shine, मृज् mṛj, to wipe, यज् yaj, to sacrifice, राज् rāj, to shine, सृज् sṛj, to let forth, and भ्रज्ज् bhrajj, to roast (भ्रस्ज् bhrasj, Pāṇ. VIII. 2, 36), the final ज् j is replaced by ष् ṣ, which, in the cases enumerated above, is liable to the same changes as an original ष् ṣ. Thus.

मृज् + थ = मृष्ठ mṛj + tha = mṛṣṭha, you wipe.

राज् + सु = राट्सु rāj + su = rāṭsu. अयज् + ध्वं = अयड्ढ्वं ayaj + dhvam = ayaḍḍhvam.

§ 125. Most verbal and nominal bases ending in श् *ś*, छ् *ch*, क्ष् *kṣ*, श्च् *śc*(some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *ṣ*.

Ex. Nominal base विश् *viś*; nom. विट् *viṭ*, a man of the third caste.

Fut. वेश् + स्यामि = वेक्ष्यामि veś + syāmi = vekṣyāmi, I shall enter.

Fut. periphr. वेश् +ता = वेष्टा veś + tā = veṣṭhā, he will enter.

विश् + ध्वं = विड्ढ्वं viś + dhvam = viḍḍhvam, enter you.

Loc. plur. विश् + सु = विट्सु viś + su = viṭsu, among men.

Nominal base प्राछ् prāch; nom. प्राट् prāṭ, an asker.

Verbal base प्रछ् prach; प्रछ् + स्यामि = प्रक्ष्यामि prach + syāmi = prakṣ yāmi, I shall ask.

प्रछ् +ता = प्रष्टा prach + tā = praṣṭā, he will ask,

प्राछ् + सु = प्राट्सु prāch + su = prāṭsu, among askers.

Nominal base तक्ष् takṣ; तक्ष् + सु =तट्सु takṣ + su = taṭsu, among carpenters.

Nominal base रक्ष् rakṣ; गोरक्ष्+सु = गोरट्सु gorakṣ+su = goraṭsu, among cowherds.

Verbal base चक्ष् cakṣ; चक्ष् + से =चक्षे cakṣ + se = cakṣe, you see.

चक्ष् + ध्वे = चड्ढ्वे cakṣ + dhve = caḍḍhve, you see.

व्रश्च् vraśc, to cut, nom. sing. वृट् vṛṭ.

व्रश्च् + स्यामि = व्रक्ष्यामि vraśc + syāmi = vrakṣyāmi, I shall cut.

व्रश्च् +ता = व्रष्टा vraśc + tā = vraṣṭā, he will cut.

§ 126. The श् *ś* of दिश् *diś*, to show, दृश् *dṛś*, to see, स्पृश् *spṛś*, to touch, if final, or followed by Pada-terminations, is changed into क् k.

Ex. Nominal base दिश् diś; nom. sing. दिक् dik; instrum. plur. दिग्भिः digbhiḥ; loc. plur. दिक्षु dikṣu.

दृश् dṛś; nom. sing. दृक् dṛk; instrum. plur. दृग्भिः dṛgbhiḥ.

In the root नश् *naś*, the change of श् *ś* into क् *k* or ट् *ṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like घ् *gh*, i.e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि leh + syāmi = lekṣyāmi, I shall lick.

दोह् + स्यामि = धोक्ष्यामि doh + syāmi = dhokṣyāmi, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (I) like घ् *gh* in most words beginning with द् *d* (Pāṇ. VIII. 2, 32), and in उष्णिह् *uṣṇih*; or (2) like ढ् *ḍh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुग्भिः *dhugbhiḥ*; loc. plur. धुक्षु *dhukṣu*; part. pass. दुग्धः *dugdhaḥ*.

दृह् + तः = दृढः dṛh + taḥ = dṛḍhaḥ, fast, in an exception.

Ex. (2) लिह् lih; nom. लिट् liṭ; instrum. plur. लिड्भिः liḍbhiḥ; loc. plur. लिट्सु liṭsu (वाह् vāh, वाट्सु vāṭsu).

लिह् + तः = लीढः lih + taḥ = līḍhaḥ.

रुह् + तः = रूढः ruh + taḥ = rūḍhaḥ.

In लीढः *līḍhaḥ* and रूढः *rūḍhaḥ*, ढ्+त् ḍh+t are changed to ढ्+ढ् ḍh+ḍh, or, more correctly, to ड् ḍ+ढ् ḍh (§ 117); then the first ड् *ḍ* is dropt and the vowel lengthened. The only vowel which is not lengthened in ऋ *ṛ*; e.g. वृह्+त=वृढ vṛh+ta=vṛḍha.

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless *Samprasāraṇa* is required, as in the part. ऊढः *ūḍhaḥ*. (Pāṇ. VI. I, 15).

§ 129. The final ह् *h* of certain roots (द्रुह् *druh*, मुह् *muh*, स्नुह् *snuh*, स्निह् *sniḥ*) is treated either as घ् *gh* or ढ् *ḍh*. From द्रुह् *druh*, to hate, we have in compounds the nom. sing. ध्रुक् *dhruk* and ध्रुट् *dhruṭ*(Pāṇ. VIII. 2, 33); past participle द्रुग्धः *drugdhaḥ* or द्रूढः *drūḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upānadbhiḥ*.

**Past part. pass.** नह्+तः=नद्धः naḥ+taḥ = *naddhaḥ*, bound.

As to अनडुह् *anaḍuh*, ox, etc., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas*, falling, and स्रस् *sras*, tearing if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वद्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् s, change it to त् t, before terminations of the general tenses beginning with स् s. (Pāṇ. VII. 4, 49.)

Ex. वस् vas, to dwell; fut. वस्+स्यामि=वत्स्यामि vas+syāmi = vatsyāmi.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस्+से=वस्से vas+se=vasse, you dwell.

सस्+सि=सस्सि sas+si=sassi, you sleep.

निंस्+से=निंस्से niṁs+se=niṁse, you kiss

पेपेस्+सि=पेपेष्षि pepes+si=pepeṣṣi, you hurt. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास्+धि=शाधि śās+dhi=śādhi. (Pāṇ. VI. 4, 35.)

चकास्+धि=चकाधि cakās+dhi=cakādhi.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास्+स्=अशात् or अशाः aśās+s=aśāt or aśāḥ.

Before the त् *t* of the third person, it always becomes त् t.

अशास् + त् = अशात् aśās + t = aśāt. (Pāṇ. VIII. 2, 73, 74.)

Final त् *t*, ध् *dh*before the स् *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by त् *t* or by स् *s*; अवेत् *avet* or अवेः *aveḥ*, you knew; अरुणत् *aruṇat* or अरुणः *aruṇaḥ*, you prevented. (Pāṇ. VIII. 2, 75).

§ 133. न् *n* and म् *m* at the end of a nominal or verbal base, before sibilants (but not before the सु *su* of the loc. plur.), are changed to Anusvāra.

Ex. जिघांसति jighāṁśati, he wishes to kill, from हन् han

क्रंस्यते kraṁsyate, he will step, from क्रम् kram.

But सुहिन्सु *suhinsu*, among good strikers, from सुहिन् *suhin*, Pada base of सुहिंस् *suhiṁs*. If न् *n* were changed to Anusvāra, we should have to write सुहिंषु *suhiṁṣu*.

§ 134. न् n remains unchanged before semivowels.

Ex. हन्यते *hanyate*, he is killed, from हन् *han*. तन्वन् *tanvan*, extending, from तन् *tan*. प्रेन्वनं *prenvanam*[1], propelling, from इन्व् *inv*.

§ 135. म् m remains unchanged before the semivowels य् y, र् r, ल् l.

Ex. काम्य: *kām-yaḥ*, to be loved, from कम् *kam*.

ताम्रं *tāmram*, copper, from तम् *tam* and suffix र *ra*.

अम्ल: *amlaḥ*, sour, from अम् *am* and suffix ल *la*.

§ 136. म् *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with म् m or व् *v*, is changed into न् *n*. (Pāṇ. VIII. 2, 65).

Ex. प्रशान् *praśān*, nom. sing., and प्रशान्भि: *praśānbhiḥ*, instrum. plur., प्रशान्सु praśānsu, loc. plur., from प्रशाम् praśām, quieting. (Pāṇ. VIII. 2,64).

अगन्म *aganma*, we went, and अगन्व *aganva*, we two went, from गम्+म gam+ma, गम्+व gam+va.

But nom. plur. प्रशाम: *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8).

Ex. आशङ्कते or आशंकते *āśaṅkate* or *āśaṁkate*, he fears.

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1. If the न् *n* before व् *v* were treated as Anusvāra, the second न् n would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

आलिङ्गति or आलिंगति āliṅgati ro āliṁgati, he embraces.

वञ्चयति or वंचयति vañcayati or vaṁcayati, he cheats.

उत्कण्ठते or उत्कंठते utkaṇṭhate or utkaṁṭhate, he longs.

गन्तुं or गंतुं gantum or gaṁtum, to go.

कम्पते or कंपते kampate or kaṁpate, he trembles.

In compounds, such as सम्+कल्प: *sam+kalpaḥ*, it is optional to change final म् m, standing at the end of a Pada, into the fifth or into real *Anusvāra*; hence संकल्प: or सङ्कल्प: *saṁkalpaḥ* or *saṅkalpaḥ*. (See § 77.)

§ 138. In the body of a word, Anusvāra is the only nasal that can stand before the sibilants श् *ś*, ष् *ṣ*, स् *s*, and ह् *h*.

Ex. दंशनं daṁśanam, biting. यजूंषि yajūṁṣi, the prayers.

हंस: haṁśaḥ, goose. रंहते raṁhate, he goes.

§ 139. न् *n* following immediately after च् *c* or ज् *j* is changed to ञ् *ñ*.

Ex. याच्ञा yācñā, prayer. राज्ञी rājñī, queen. जज्ञे jajñe, he was born.

§ 140. छ् *ch* in the middle of a word between vowels are diphthongs must be changed to च्छ् *cch*. (See § 91).

Ex. ऋछ् ṛch, to go; ऋच्छति ṛcchati, he goes.

म्लेच्छ: mlecchaḥ, a barbarian.

§ 141. छ् *ch* before a suffix beginning with न् *n* or म् *m* is changed to श् *ś*.

Ex. प्रछ्+न=प्रश्न: *prach+na=praśnaḥ*, question.

पाप्रछ्+मि=पाप्रश्मि *pāprach+mi=pāpraśmi*, I ask frequently. Before व् *v* this change is optional.

§ 142. Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants, except य् *y*.

Ex. पूय्+त:=पूत: pūy+taḥ=pūtaḥ, decaying.

तुर्व्+न:=तूर्ण: turv+naḥ=tūrṇaḥ, killed,

दिदिव्+वान्=दिदिवान् didiv+vān=didivān, having played.

§ 143. Roots ending in व् *v* and र् *r*, if preceded by इ *i* or उ *u*,

lengthen their इ *i* and उ *u*, if व् *v* or र् *r* is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77). See No. 92, त्वर् *tvar*.

Ex. दिव् div, to play, दीव्यति dīvyati, he plays. Bened. दीव्यासं dīv-yāsam.

गुर् gur, to exert, गूर्णः gūrṇaḥ.

जॄ jṝ (i.e. जिर् jir), to grow old. जीर्यति jīryati.

गिर् gir, voice; instrum. plur. गीर्भिः gīrbhiḥ, loc. plur. गीर्षु gīrṣu.

There are exceptions. (Pāṇ. VIII. 2, 79).

कुर् kur, to sound. Bened. कुर्यासं kuryāsam.

On a similar principle उ u is lengthened in तुर्व्+आवः=तुर्वावः turv+āvaḥ=tūrvāvaḥ. (Pāṇ. VIII. 2, 78).

§ 144. Nominal and verbs bases ending in इर् *ir* and उर् *ur* lengthen इ *i* and उ *u*, when र् *r* becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76).

Ex. गिर्+स्=गीर् or गीः gir+s=gīr or gīḥ, nom. sing. voice.

§ 145. Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ् *bh* or स् *s*.

Loc. plur. सुपिस्+सु=सुपीःषु supis+su=supīḥṣu; nom. sing. masc. and neut. सुपीः *supīḥ*.

Nom. sing. masc. सजुस्+स्=सजूः sajus+s=sajūḥ; nom. sing. neut. सजूः *sajūḥ*.

## *Doubling of Consonants*

§ 146. According to some grammarians any consonants except र् *r* and ह् *h*, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by र् *r* or ह् *h*, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह् *h*, is preceded by र् *r* or ह् *h*, these being again preceded by a vowel. Thus

अर्क arka, sun, is frequently, written अर्क्क arkka.

ब्रह्मन् brahman may be written ब्रह्मन् brahmman.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन or वर्द्धन *vardhana* or *varddhana*, increase.

§ 147. A sibilant after र् *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varṣāḥ*, rainy season; आदर्शः *ādarśaḥ* (Prāt. 387), mirror. But we may write either दर्श्यते or दर्श्श्यते *darśyate* or *darśśyate*, it is shown.

### *Explanation of some Grammatical Terms used by Native Grammarians.*

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. Guṇa and Vṛddhi are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada, Ātmanepada, Tatpuruṣa, Bahuvrīhi, Karmadhāraya, Kṛt, Taddhita, Uṇādi* and many more. Nothing can be more perfect than the grammatical terminology of *Pāṇini;* but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas,* root-recitals, the most important of which is ascribed by tradition to *Pāṇini*[1].

From these *dhātus* or roots are derived by means of *pratyayas* or

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1. Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. I

*suffixes,* not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, etc. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika,* nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-ḥ*, a man.

Suffixes for the formation of nouns are of two kinds:

1. Those by which nouns are derived direct from roots; Primary Suffixes.

2. Those by which nouns are derived from other nouns; Secondary Suffixes.

The former are called *Kṛt,* the latter *Taddhita*. Thus जन *jana,* man, is derived from the root जन् *jan* by the *Kṛt* suffix अ *a;* but जनीन *janīna,* appropriate for man, is derived from जन *jana* by the Taddhita suffix ईन *īna.* The name prātipadika would applly both to जन *jana* and जनीन *janīna,* as nominal bases, ready to receive the terminations of declension,

The *Kṛt* suffixes are subdivided into three classes:

1. Kṛt, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form

वेपथु vepathu, trembling, from वेप् vep, to tremble.

श्वयथु śvayathu, swelling, from श्वि śvi, to swell.

क्षवथु kṣavathu, sneezing, from क्षु kśu, to sneeze.

दवथु davathu, vaxation, from दु du, to vex, to burn.

2. *Kṛtya*, certain suffixes, such as तव्य *tavya*, अनीय *anīya*, य *ya*, एलिम *elima*, which may be treated as declinable verbal

terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇīya*, कार्य *kārya*, what is to be done, faciendum.

3. Uṇādi, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस् *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*strīpratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛt* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (pada) when it is finished by receiving a case-termination (*vibhakti*).

Every base, with regard to the suffix which is attached to it, is called Aṅga, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called Aṅga before the terminations of the nom. and acc. sing., nom. and acc. dual, nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These Aṅga cases together are called the Sarvanāmasthāna. Both calls them the Strong Cases.

Before terminations beginning with consonants (likewise before Taddhitas beginning with any consonant except य् *y*) the base is called Pada, the same term which, as we saw before, was used to signify a noun, with a case-terminations attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य् *y*) the base is called *Bha*. Bopp calls the Pada and *Bha* cases together the Weak Cases; and when it is necessary to distinguish, he calls the Pada and Middle and the *Bha* the Weakest Cases.

Nouns, whether substantives, adjectives, or pronouns, are declined through three members with seven or, if we include the vocative, eight cases. A case-terminations is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a vibhakti, is called Pada.

Particles are comprehended under the name of Nipāta, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (avyaya).

Particles are,

1. Those beginning with च *ca*, and i.e. a list of words consisting of conujunctions, adverbs, interjections, collected by native grammarians.

2. Those beginning with प्र *pra*, before, i.e. a list of prepositions collected in the same manner be native grammarians.

When the prepositions beginning with प्र *pra* gover a substantive, they are called Karmapravacanīya. When they are joined to a root, they are called Upasarga or Gati. The name of Gati is also given to a class of adverbs which enter into close combination with verbs. Ex. ऊरी *ūrī* in ऊरीकृत्य *ūrīkṛtya*, assenting; खात् *khāt* in खात्कृत्य *khātkṛtya*, having made khāt, i.e. the sound produced by clearing the throat.

# CHAPTER 3

## Declension.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note--There are a few nouns which are indeclinable in Sanskrit: स्वर् svar, heaven; अयास् *ayās*, fire; संवत् *saṁvat*, year, (of Vikramāditya's era); स्वयं *svayam*, self; सामि *sāmi*, half; भूर् *bhūr*, atmosphere; सुदि *sudi*, the light fortnight, and बदि *badi*, the dark fortnight, the usual abbreviations for शुक्लपक्षः *śuklapakṣaḥ* and कृष्णपक्षः *kṛṣṇapakṣaḥ,* or बहुलपक्षः *bahulapakṣaḥ*, (Warren, Kālasankalita, p. 361.) According to Rādhākānta, सुदि sudi is used in the West only.

Some nouns are pluralia tantum, used in the plural only; दाराः *dārāḥ*, plur. masc. wife; आपः *āpaḥ*, plur. fem. water; वर्षाः *varṣāḥ*, plur. fem. the rainy season, i.e. the rains; सिकताः *sikatāḥ* plur. fem. sand; बहुलाः *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes :

1. Those that have bases ending in consonants.

2. Those that have bases ending in vowels.

### 1. Bases ending in Consonants.

§ 151. Nominal bases may end in all consonants except ङ् *ṅ*, ञ *ñ*, य् *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

## Terminations for Masculines and Feminines.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| Nom. | स् *s* (which is always dropt) | औ au | अः aḥ |
| Acc. | अं am | | |
| Instr. | आ ā | | भिः bhiḥ |
| Dat. | ए e | भ्यां bhyām | |
| Abl. | अः aḥ | | भ्यः bhyaḥ |
| Gen. | अः aḥ | | आं ām |
| Loc. | इ i | ओः oḥ | सु su |
| Voc. | like Nom., except bases in न् n and स् *s* | औ au | अः aḥ |

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take ई *ī* in the Nom., Acc., and Voc. dual (Bha cases).

They take इ *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Aṅga cases). This nasal is determined by the consonant which follows it; hence ङ् *ṅ* before gutturals, ञ *ñ* before palatals, ण् *ṇ* before linguals, न् *n* before dentals, म् *m* before labials, Anusvāra before sibilants and ह् *h*. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sārasv. 1. 8, 5; Colebrooke, p. 83).

§ 153. Bases ending in consonants are divided agam into two classes:

1. Unchangeable bases. 2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from प्रत्यच् *pratyach*, Nom. Dual प्रत्यंचौ *pratyañch-au*; base प्रत्यंच् *pratyañch*. (Aṅga).

Instrum. Plur. प्रत्यग्भि: pratyag-bhiḥ; base प्रत्यच् pratyach. (Pada.)
Gen. Dual प्रतीचो: pratīch-oḥ; base प्रतीच् pratīch. (Bha).

## 1. Unchangeable Bases.

*Paradigm of a regular Noun with unchangeable Base.*

§ 154. Bases ending in ण् *ṇ* and ल् *l* are not liable to any phonetic change before the terminations, except that in the Nom. Sing. the स् *s* of the termination is dropt (see § 114; 55); and that in the Loc. Plur. *a* ट् *ṭ* may be inserted after the final ण् *ṇ*.

Base सुगण् *sugaṇ*, a ready reckoner, masc. fem. neut. (from सु *su*, well, and root गण् *gaṇ*, to count.) (Accent, Pāṇ. VI. I, 169).

| | **Singular.** | **Dual.** | **Plural.** |
|---|---|---|---|
| | Masc. Fem. | Mawsc. Fem. | Masc. Fem. |
| N. | सुगण् sugaṇ | सुगणौ sugaṇau | सुगण: sugaṇaḥ |
| A. | सुगणं sugaṇ-am | " " | " " |
| I. | सुगणा sugaṇ-ā | सुगण्भ्यां sugaṇ-bhyām | सुगण्भि: sugaṇ-bhiḥ |
| D. | सुगणे sugaṇ-e | " " | सुगण्भ्य:sugaṇ-bhyaḥ |
| Ab. | सुगण: sugaṇ-aḥ | " " | " " |
| G. | " " | सुगणो: sugaṇ-oḥ | सुगणां sugaṇ-ām |
| L. | सुगणि sugaṇ-i | " " | सुगणसु sugaṇ-su[1] |
| V. | सुगण् sūgaṇ | सुगणौ sūgaṇ-au | सुगण: sūgaṇ-aḥ |

**Neuter.**

| | **Singular.** | **Dual.** | **Plural.** |
|---|---|---|---|
| N.A.V. | सुगण् sugaṇ[2] | सुगणी sugaṇ-ī | सुगणि sugaṇ-i, |

These bases require no special rules.

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

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1. Or सुगंट्सु sugaṇṭ-su, § 74.
2. As the accent in the vocative is always on the first syllable, it should be remembered, once for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter sugaṇ would therefore be, not sugaṇ, but sūgaṇ.

Base. सर्वशक् *sarvaśak*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all and root शक् *śak* to be able).

| | Singular. Masc. Fem. | Dual. Masc. Fem. | Plural. Masc. Fem. |
|---|---|---|---|
| N.V. | सर्वशक् sarvaśak | सर्वशकौ sarvaśakau | सर्वशकः sarvaśakaḥ |
| A | सर्वशकं sarvaśakam | " " | " " |
| I. | सर्वशका sarvaśakā | सर्वशग्भ्यां (sarvaśagbhyām) | सर्वशग्भिः sarvaśagbhiḥ |
| D | सर्वशके sarvaśake | " " | सर्वशग्भ्यः sarvaśagbhyaḥ |
| Ab. | सर्वशकः sarvaśakaḥ | " " | " " |
| G. | " " | सर्वशकोः sarvaśakoḥ | सर्वशकां sarvaśakām |
| L. | सर्वशकि sarvaśaki | " " | सर्वशक्षु sarvaśakṣu[1] |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | सर्वशक् sarvaśak | सर्वशकी sarvaśakī | सर्वशंकि sarvaśanki |

All regualr nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, ट् *ṭ*, ठ् *ṭh*, ड् *ḍ*, ढ् *ḍh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśak*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *citralikh*, painter, (from चित्र *citra*, picture, and root लिख् *likh*, to paint.)

| | Singular. Masc. Fem. | Dual. Masc. Fem. | Plural. Masc. Fem. |
|---|---|---|---|
| N.V. | चित्रलिक् citralik[2] | चित्रलिखौ citralsikhau | चित्रलिखः citralikhaḥ |
| A. | चित्रलिखं citralikham | " " | " " |
| I. | चित्रलिखा citralikhā | चित्रलिग्भ्यां citraligbhyām | चित्रलिग्भिः citraligbhiḥ |
| D. | चित्रलिखे citralikhe | " " | चित्रलिग्भ्यः citraligbhyaḥ |
| Ab. | चित्रलिखः citralikhaḥ | " " | " " |
| G. | " " | चित्रलिखोः citralikhoḥ | चित्रलिखां citralikhām |
| L. | चित्रलिखि citralikhi | " " | चित्रलिक्षु citralikṣu |

1. On the change of सु su after क् k, see § 100.
2. क् *k* instead of ख् kh, see § 113; 54.1

## Neuter

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | चित्रलिक् citralik | चित्रलिखी citralikhī | चित्रलिंखि citraliṅkhi |

Note--In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom. Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Vom. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *sarvaśak.*

**Base. हरित् harit, green m.f.n.**

| Nom.S. | Nom. Pl. M. F. | Instr. Pl. | Loc. Pl. | Nom. Pl. Neut. |
|---|---|---|---|---|
| हरित् | हरितः | हरिद्भिः | हरित्सु | हरिन्ति |
| harit | haritaḥ | haridbhiḥ | haritsu | harinti |

**अग्निमथ् agnimath, fire-kindling m.f.n.**

| | | | | |
|---|---|---|---|---|
| अग्निमत् | अग्निमथः | अग्निमद्भिः | अग्निमत्सु | अग्निमंथि |
| agnimat[1] | agnimathaḥ | agnimadbhiḥ[2] | agnimatsu[3] | agnimanthi |

**सुहृद् suhṛd, friendly m.f.n.**

| | | | | |
|---|---|---|---|---|
| सुहृत् | सुहृदः | सुहृद्भिः | सुहृत्सु | सुहृंदि |
| suhṛt | suhṛdaḥ | suhṛdbhiḥ | suhṛtsu | suhṛndi |

**बुध् budh, knowing m.f.n.**

| | | | | |
|---|---|---|---|---|
| भुत् | बुधः | भुद्भिः | भुत्सु | बुंधि |
| bhut | budhaḥ | bhudbhiḥ | bhutsu | bundhi |

**गुप् gup, guardian m.f.n.**

| | | | | |
|---|---|---|---|---|
| गुप् | गुपः | गुब्भिः | गुप्सु | गुंपि |
| gup | gupaḥ | gubbhiḥ | gupsū | gumpi |

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1. थ् th final changed into त् t. See § 113; 54. 1. Final स् dropt, §55.
2. See § 66 3. See § 54. 1. 4. See § 118.

**ककुभ् kakubh, region f.**

| | | | | |
|---|---|---|---|---|
| ककुप् | ककुभः | ककुब्भिः | ककुप्सु | ककुंभि |
| kakup | kakubhaḥ | kakubbhiḥ | kakupsu | kakumbhi |

§ 158. Bases ending in palatals, च् *c*, छ् *ch*, ज् *j*, झ *jh*.

Bases ending in च् *c* change च् *c* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuc*, masc, cloud (water-dropping).

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| | Masc. Fem. | Masc. Fem. | Masc. Fem. |
| N.V. | जलमुक् jalamuk | जलमुचौ jalamucau | जलमुचः jalamucaḥ |
| A. | जलमुचं jalamucam | " " | " " |
| I. | जलमुचा jalamucā | जलमुग्भ्यां jalamugbhyām | जलमुग्भिः jalamugbhiḥ |
| D. | जलमुचे jalamuce | " " | जलमुग्भ्यः jalamugbhyḥ |
| Ab. | जलमुचः jalamucaḥ | " " | ,, ,, |
| G. | " " | जलमुचोः jalamucoḥ | जलमुचां jalamucām |
| L. | जलमुचि jalamuci | " " | जलमुक्षु jalamukṣu |

**Neuter.**

| | Singular. | Dual | Plural. |
|---|---|---|---|
| N.A.V. | जलमुक् jalamuk | जलमुची jalamucī | जलमुंचि jalamuñci |

Decline like जलमुच् jalamuc, वाच् vāc, fem. speech; त्वच् tvac, fem. skin; रुच् ruc, fem. light; स्रुच् sruc, fem. ladle.

§ 159. Special bases in च् *c*.

| Base. | Nom. S. | Instr. Pl. | Loc. Pl. | Nom. Pl. | |
|---|---|---|---|---|---|
| क्रुंच् kruñch[1] moving crookedly, | क्रुङ् | क्रुङ्भिः | क्रुंक्षु | क्रुंचः | (Accent, Pāṇ. VI. I, 182) |
| a curlew | kruṅ | kruṅbhiḥ | kruṅkṣu | kruñcaḥ | |
| प्रांच prāñc, | प्राङ् | प्राङ्भिः | प्रांक्षु | प्रांचः | (Accent Pāṇ. VI. 1, 182) |
| if it means worshipping | prāṅ | prāṅbhiḥ | prāṅkṣu | prāñcaḥ | (Acc. the same) |

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1. Derived from the root क्रुंच् kruñc. The Nom. Sing. would have been क्रुंक्+स् *kruṅk*+स् ś; and क् *k* are dropt, see p. 114.

| | | | | |
|---|---|---|---|---|
| वृश्च् vṛśc[1], cutting | वृट् vṛṭ[2] | वृड्भिः vṛḍbhiḥ | वृट्सु vṛṭsu | वृश्चः vṛścaḥ (Accent, Pāṇ. VI. 1, 168) |

§ 160. Bases ending in छ् *ch* change छ् *ch* into श् *ś*, which becomes ट् *ṭ*, when final, and before consonants. (See § 125; 174. 6:Pāṇ. VI. 4, 19.)

| Base. | Nom. Sing | Nom. Pl. | Instr.Pl. | Loc. Pl. | Nom. Pl. Neut. |
|---|---|---|---|---|---|
| प्राछ् prāch, an asker | प्राट् prāṭ | प्राशः prāśaḥ | प्राड्भिः prāḍbhiḥ | प्राट्सु prāṭsu | प्रांशि prāṁśi |

§ 161. Bases ending in ज् *j*, if regular, follow the example of nouns in च् c, except that they preserve ज् j before vowels.

| Base. | Nom. Sing. | Nom. Pl. | Instr. Pl. | Loc. Pl. | Nom. Pl. Neu. |
|---|---|---|---|---|---|
| रूज् ruj, disease | रुक् ruk | रुजः rujaḥ | रुग्भिः rugbhiḥ | रुक्षु rukṣu | रुंजि ruñji |
| ऊर्ज् ūrj, strength | ऊर्क् ūrk[3] | ऊर्जः ūrjaḥ | ऊर्ग्भिः ūrgbhiḥ | ऊर्क्षु ūrkṣu | ऊर्जि ūrji. |

Other regular nouns in ज् *j*, वणिज् *vaṇij*, m. mercant; भिषज् *bhiṣaj*, m. physician; ऋत्विज् *ṛtvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asṛj*, n. blood. (On the optional forms of असृज् *asṛj*, see § 214.) मज्ज् *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् *j* changeable to ड् *ḍ*.

Some bases ending in ज् *j* change ज् *j* into ट् *ṭ* or ड् *ḍ* when final, and before terminations beginning with consonants.

---

1. Derived from the root व्रश्च् vraśc, (in the Dhātupāṭha, ओव्रश्चू), to cut. According to Sanskrit grammarians, the penultimate स् s or श् *ś* is dropt, and च *c* before consonants or if final changed into ट् ṭ. (See § 114).
2. The form वृट् vṛṭ (not व्रट् vraṭ) is confirmed by Siddhānta-Kaumudī (1863), vol. I. p. 182.
3. On the two final consonants, see § 55. The Nom. Plur. Neut would be ऊर्जि ūrji or ऊंर्जि ūṁrji. At the end of compounds the optional forms are ऊर्जि ūrji or ऊर्न्जि ūrñji. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. 1. p. 194, and the Prakṛyā-Kaumudī. The Prakṛyā-Kaumudī (p. 44 a) say : ऊर्जि। शौ नुञ्जेहि केचित्। बहूर्जि नुम्प्रतिषेधः। बहूर्जि कुलानि। अंत्वात् नुमित्छंत्येके। बहूर्न्जि। (Pāṇ. VII. 1, 72, vart)

Base सम्राज् samrāj, masc. sovereign.

| | Singular. Masc. Fem. | Dual. Masc. Fem. | Plural. Masc. Fem. |
|---|---|---|---|
| N.V. | सम्राट् samrāṭ | सम्राजौ samrājau | सम्राजः samrājaḥ |
| | सम्राजं samrājam | " " | " " |
| I. | सम्राजा samrājā | सम्राड्भ्यां samrāḍbhyām | सम्राड्भिः samrāḍbhiḥ |
| D. | सम्राजे samrāje | " " | सम्राड्भ्यः samrāḍbhyaḥ |
| Ab. | सम्राजः samrājaḥ | " " | " " |
| G. | " " | सम्राजोः samrājoḥ | सम्राजाम् samrājām |
| L. | सम्राजि samrāji | " " | सम्राट्सुsamrāṭsuसम्राट्त्सुsamraṭtsu[1] |

The words which follows this declension are mostly nouns derived, without any suffix, from the roots भ्राज् *bhrāj* (टुभ्राजृ, not भ्राजृ), to shine; मृज् *mṛj*, to clean; यज् *yaj* (except ऋत्विज् *ṛtvij*), to sacrifice; राज् *rāj*, to shine, to rule; सृज् *sṛj*, to dismiss, to create, (स्रज् *sraj*, wreath, and असृज् *asṛj*, blood, are not derived from सृज् *sṛj*); भ्रज्ज् *bhrajj*, to roast (भ्रस्ज). Also परिव्राज् *parivrāj*, a mendicant.

| Base. | Nom. Sing. | Nom. Plur. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|
| विभ्राज् vibhrāj, resplendent | विभ्राट् vibhrāṭ[2] | विभ्राजः vibhrājaḥ | विभ्राड्भिः vibhrāḍbhiḥ | विभ्राट्सु vibhrāṭsu |
| देवेज् devej[3], worshipper of the gods | देवेट् deveṭ | देवेजः devejaḥ | देवेड्भिः deveḍbhiḥ | देवेट्सु deveṭsu |
| विश्वसृज् viśvasṛj, creator of the universe | विश्वसृट् visvasṛṭ | विश्वसृजः viśvasṛjaḥ | विश्वसृड्भिः visvasriḍbhiḥ | विश्वसृट्सु viśvasṛṭsu |
| परिव्राज् parivrāj, a mendicant | परिव्राट् parivrāṭ | परिव्राजः parivrājaḥ | परिव्राड्भिः parivrāḍbhiḥ | परिव्राट्सु parivrāṭsu |
| विश्वराज् visvarāj[4] an universal monarch | विश्वाराट् visvārāṭ | विश्वराजः viśvarājaḥ | विश्वाराड्भिः visvārāḍbhiḥ | विश्वाराट्सु visvārāṭsu |

1. Cf. § 76.
2. From another root, विभ्राक् vibhrāk, विभ्राग्भिः vibhrāgbhiḥ etc. may be formed. (Siddh.-Kaum. vol. I. p. 165.)
3. From देव deva, god, and यज् yaj, to sacrifice, contracted into इज् ij.
4. The lengthening of the अ a in विश्व viśva takes place whenever ज् j is changed into a lingual. (Pāṇ. VI. 3, 128.)

| | | | | |
|---|---|---|---|---|
| भृज्ज् bhṛjj, roasting | भृट् bhṛṭ | भृज्जः bhṛjjaḥ | भृड्भिः bhriḍbhiḥ | भृट्सु bhriṭsu |

§ 163. Irregular bases in ज् *j*.

| Base. | Nom. Sing. | Nom. Plur. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|
| 1. खंज्[5] *khañj*, | खन् *khan* | खंजः *khañjaḥ* | खन्भिः *khanbhiḥ* | खन्सु *khansu* |

अवयाज् *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयाः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayaḥ*.

**Base अवयस् avayas and अवयाज् avayāj.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| | Masc. Fem. | Masc. Fem. | Masc. Fem. |
| N. | अवयाः avayāḥ | अवयाजौ avayājau | अवयाजः avayājaḥ |
| A. | अवयाजं avayājam | " " | " " |
| I. | अवयाजा avayājā | अवयोभ्यां avayobhyām | अवयोभिः avayobhiḥ |
| D. | अवयाजे avayāje | " " | अवयोभ्यः avayobhyaḥ |
| Ab. | अवयाजः avayājaḥ | " " | " " |
| G. | " " | अवयाजोः avayājoḥ | अवयाजां avayājām |
| L. | अवयाजि avayāji | " " | अवयःसु avayaḥsu |
| V. | अवयाः avayāḥ or अवयः avayaḥ | like Nom. | like Nom. |

§ 164. Bases ending in र् r.

Bases ending in र् r are regular, only इ i and उ *u*, preceding the र् r, are lengthened, if the र् r is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् r remains unchanged though followed by ष् ṣ. (§ 90).

**Base गिर् gir, fem. voice.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| | Masc. Fem. | Masc. Fem. | Masc. Fem. |
| N.V. | गीः gīḥ | गिरौ girau | गिरः giraḥ |
| A. | गिरं giram | " " | " " |

| | | | |
|---|---|---|---|
| I. | गिरा girā | गीर्भ्यां gīrbhyām | गीर्भिः gīrbhiḥ |
| D. | गिरे gire | " " | गीर्भ्यः gīrbhyaḥ |
| Ab. | गिरः giraḥ | " " | " " |
| G. | " " | गिरोः giroḥ | गिरां girām |
| L. | गिरि giri | " " | गीर्षु gīrṣu |

**Base वार् vār, neut. water.**

**Neuter**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | वाः vāḥ | वारी vārī[1] | वारि vāri |
| 1. | वारा vārā | वार्भ्यां vārbhyām | वार्भिः vārbhiḥ, etc. |

| Base. | Nom. Sing. | Nom. Plur. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|
| पुर् pur, f. town | पूः pūḥ | पुरः puraḥ | पूर्भिः pūrbhiḥ | पूर्षु pūrṣu |
| द्वार् dvār, f. door | द्वाः dvāḥ | द्वारः dvāraḥ | द्वार्भिः dvārbhiḥ | द्वार्षु dvārṣu |
| किर् kir, m.f.n. scattering | कीः kīḥ | किरः kiraḥ | कीर्भिः kīrbhiḥ | कीर्षु kīrṣu[2] |

§ 165. Bases in स् s.

(A) Bases formed by the suffixes अस् *as*, इस् *is*, उस *us*.

Bases ending in स् *s* change the स् *s* according to the general euphonic rules explained above. Thus

अस् *as*, if final,becomes अः *aḥ*. (§ 83.)

अस् *as* followed by terminations beginning with vowels remains unchanged.

इस् and उस् *is* and *us* followed by terminations beginning with vowels are changed to इष् and उष् *iṣ* and *uṣ*. (See § 100.)

---

1. According to Pāṇ. VI. I, 168, vārī would have the accent on the first, while hridī, according to Pāṇ. VI. I, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritīyādi, but are Asarvanāmasthāna
2. Siddh.-Kaum. vol. I. p. 125.

अस् as before भ् bh becomes ओ o (§ 84. 3); इस् *is* and उस् *us* before भ् *bh* become इर् *ir* and उर् *ur*. (p. 82)

अस् *as* before सु *su* becomes अस् *as* or अ: *aḥ*; इस् *is* and उस् *us* before सु *su* become इष् *iṣ* or इ: *iḥ*, उष् *uṣ* or उ: *uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix अस् as lengthen their अ a in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m.f. सुमना: *sumanāḥ*, well-minded (ευμενης); Voc. सुमन: *sumanaḥ*.

2. Nouns formed by the suffixes इस् or उस् *is* or *us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m.f. सुज्योति: *sujyotiḥ*, having good light from सु *su*, good, and ज्योति: *jyotiḥ*, n. light; सुचक्षु: *sucakṣuḥ*, having goods eyes, from सु *su*, good, and चक्षु: *cakṣuḥ*, n. eye. (Pāṇ. V. 4. 133, com.)

3. Neuter nouns in अस् *as*, इस् *is*, उस् *us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मन: *manaḥ*, मनांसि *manāṁsi*; from ज्योति: *jyotiḥ*, ज्योतींषि *jyotīṁṣi*; from चक्षु: *cakṣuḥ*, चक्षूंषि *cakṣūṁṣi*.

Base सुमनस् *sumanas*, well-minded, masc. fem. neut. (from सु *su* and मनस् *manas*, neut. mind.)

| | **Singular.** Masc. Fem. | **Dual.** Masc. Fem. | **Plural.** Masc. Fem. |
|---|---|---|---|
| N. | सुमना: sumanāḥ | सुमनसौ sumanasau | सुमनस: sumanasaḥ |
| | सुमनसं sumanasam | " " | " " |
| I. | सुमनसा sumanasā | सुमनोभ्यां sumanobhyām | सुमनोभि: sumanobhiḥ |
| D. | सुमनसे sumanase | " " | सुमनोभ्य: sumanobhyaḥ |
| Ab. | सुमनस: sumanasaḥ | " " | " " |
| G. | " " | सुमनसो: sumanasoḥ | सुमनसां sumanasām |
| L. | सुमनसि sumanasi | " " | सुमन:सु sumanaḥsu |
| V. | सुमन: sumanaḥ | सुमनसौ sumanasau | सुमनस: sumanasaḥ |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | सुमनः sumanaḥ | सुमनसी sumanasī | सुमनांसि sumanāṁsi |

The rest like the masc. and fem.

Base सुज्योतिस् *sujyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light.)

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| | Masc. Fem. | Masc. Fem. | Masc. Fem. |
| N.V. | सुज्योतिः sujyotiḥ | सुज्योतिषौ sujyotiṣau | सुज्योतिषः sujyotiṣaḥ |
| A. | सुज्योतिषं sujyotiṣam | " " | " " |
| I. | सुज्योतिषा sujyotiṣā | सुज्योतिर्भ्यां sujyotirbhyām | सुज्योतिर्भिः sujyotirbhiḥ |
| D. | सुज्योतिषे sujyotiṣe | " " | सुज्योतिर्भ्यः sujyotirbhyaḥ |
| Ab. | सुज्योतिषः sujyotiṣaḥ | " " | " " |
| G. | " " | सुज्योतिषोः sujyotiṣoḥ | सुज्योतिषां sujyotiṣām |
| L. | सुज्योतिषि sujyotiṣi | " " | सुज्योतिःषु sujyotiḥṣu |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | सुज्योतिः sujyotiḥ | सुज्योतिषी sujyotiṣī | सुज्योतींषि sujyotīṁṣi |

The rest like the masc. and fem.

Decline after the model of सुमनस् *sumanas* and सुज्योतिस् *sujyotis* the following bases :

वेधस् vedhas, Nom. sing. वेधाः vedhāḥ, m. wise. चंद्रमस् candramas, N. s. चंद्रमाः candramāḥ, m. moon. प्रचेतस् pracetas, N. s. प्रचेताः pracetāḥ, m., Nom. prop. of a lawgiver. दिवौकस् divaukas, N.s. दिवौकाः divaukāḥ, m. a deity. विहायस् vihāyas, N. s. विहायाः vihāyāḥ, m. bird. अप्सरस् apsaras, N. s. अप्सराः apsarāḥ, f. a nymph. महौजस् mahaujas, N. s. महौजाः mahaujāḥ, m.f.n. very mighty. पयस् payas, N.s. पयः payaḥ, n. milk. अयस् ayas, N.s. अयः ayaḥ, n. iron. यशस् yaśas, N.s. यशः yaśaḥ, n. praise. हविस् havis, N.s. हविः haviḥ, n. oblation. अर्चिस् arcis, N.s. अर्चिः arciḥ, n. splendour. आयुस्

āyus, N.s. आयु: āyuḥ, n. life, age. वपुस् vapus, N.s. वपु: vapuḥ, n. body[1].

§ 166. जरा jarā, old age, may be declined throughout regularly as a feminine. (See § 238.) There is however, another base जरस् jaras, equally feminine[2] , and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

**Base जरा jarā Base जरस् jaras.**

| | **Singular.** | **Singular.** |
|---|---|---|
| N. | जरा jarā[3] | deest; term. स् s |
| A. | जरां jarām | जरसं jaras-am |
| I. | जरया jarayā | जरसा jaras-ā |
| D. | जरायै jarāyai | जरसे jaras-e |
| Ab. | जराया: jarāyāḥ | जरस: jaras-aḥ |
| G. | जराया: jarāyāḥ | जरस: jaras-aḥ |
| L. | जरायां jarāyām | जरसि jaras-i |
| V. | जरे jare | deest |
| | **Dual.** | **Dual.** |
| N.A.V. | जरे jare | जरसौ jaras-au |
| I.D.Ab. | जराभ्यां jarābhyām | deest; term. भ्यां bhyām |
| G.L. | जरयो: jarayoḥ | जरसो: jaras-oḥ |
| | **Plural.** | **Plural.** |
| N.V. | जरा: jarāḥ | जरस: jaras-aḥ |
| A. | जरा: jarāḥ | जरस: jaras-aḥ |

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1. Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; नष्टहवि: naṣṭahaviḥ, Nom. sing. masc. one whose oblation is destroyed.
2. Boehtlingk (Declination im Sanskrit, p. 125) gave जरस् jaras, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.
3. The declension of जरा jarā, as a regular fem. in आ *ā*, is given here by anticipation for the sake of comparison with the defective जरस् jaras.

| | | |
|---|---|---|
| I. | जराभिः jarābhiḥ | deest; term. भिः bhiḥ |
| D. Ab. | जराभ्यः jarābhyaḥ | deest; term. भ्यः bhyaḥ |
| G. | जराणां jarāṇām | जरसां jaras-ām |
| L. | जरासु jarāsu | deest; term. सु su |

§ 167. In compositions, besides the regular forms from जरा *jarā*, viz. निर्जरः *nirjaraḥ*, निर्जरा *nirjarā* निर्जरं *nirjaram*, (ageless), grammarians allow the base in स् *s* to be used before all terminations beginning with vowels[1].

| | **Singular.** Masc. | **Singular.** Masc. Fem. |
|---|---|---|
| N. | निर्जरः nirjaraḥ[2] | deest |
| A. | निर्जरं nirjaram or | निर्जरसं nirjarasam |
| I. | निर्जरेण nirjareṇa or | निर्जरसा nirjarasā (निर्जरसिन nirjarasina, masc.) |
| D. | निर्जराय nirjarāya or | निर्जरसे nirjarase |
| Ab. | निर्जरात् nirjarāt or | निर्जरसः nirjarasaḥ (निर्जरसात् nirjarasāt, masc.) |
| G. | निर्जरस्य nirjarasya or | निर्जरसः nirjarasaḥ (निर्जरसस्य nirjarasasya, masc.) |
| L. | निर्जरे nirjare or | निर्जरसि nirjarasi |
| V. | निर्जर nirjara | deest |
| | **Dual.** | **Dual.** |
| N.A.V. | निर्जरौ nirjarau or | निर्जरसौ nirjarasau |
| I.D.Ab. | निर्जराभ्यां nirjarābhyām | deest |
| G.L. | निर्जरयोः nirjarayoḥ or | निर्जरसोः nirjarasoḥ |
| | **Plural.** | **Plural.** |
| N.V. | निर्जराः nirjarāḥ or | निर्जरसः nirjarasaḥ |
| A. | निर्जरान् nirjarān or | निर्जरसः nirjarasaḥ |

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1. By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by other. (Siddh.-Kaum. vol. I. pp. 103, 141).
2. The declension of निर्जरः nirjaraḥ, as a regular masc. in अ *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् nirjaras.

| | | | |
|---|---|---|---|
| I. | निर्जरैः nirjaraiḥ | deest | (निर्जरसैः nirjarasaiḥ, masc.) |
| D.Ab. | निर्जरेभ्यः nirjarebhyaḥ | deest | |
| G. | निर्जराणां nirjarāṇām or | निर्जरसां nirjarasām | |
| L. | निर्जरेषु nirjareṣu | deest | |

Fem. निर्जरा nirjarā, like कांता kāntā.

Neut. निर्जरं nirjaram, like कांतं kāntam.

Neut. Sing. deest (निर्जरसं nirjarasam);

Dual निर्जरसी nirjarasī; Plur. निर्जरांसि nirjarāṁsi.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudaṁśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudaṁśā*, without final Viśarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशन् *uśana*. (Sār. I. 9, 73).

§ 170. (B) Bases ending in radical स् *s*.

1. From पिंड piṇḍa, a lump, and ग्रस् gras, to swallow, a compound is formed. पिंडग्रस् piṇḍagras, a lump-eater.

From पिस् pis, to walk, and सु su, well, a compound is formed, सुपिस् supis, well-walking.

From तुस् tus, to sound, and सु su, well, a compound is formed, सुतुस् sutus, well-sounding.

2. In forming the Nom. Sing. m.f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, .nouns in अस् *as* leave it short.

Ex. Nom. Sing. m.f.n. पिंडग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.

In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. Neut. पिंडग्रंसि *piṇḍagraṁsi*, सुपिंसि *supiṁsi*, सुतुंसि sutuṁsi.

4. Nouns is इस् *is* and उस् *us* lengthen their vowels before all

terminations beginning with consonants.

Ex. Instr. Plur. सुपीर्भि: *supīrbhiḥ,* सुतूर्भि: *sutūrbhiḥ,* सुतू:षु *sutūḥṣu.*

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us,* though followed by vowels, is not liable to be changed into ष् *ṣ*. (See § 100, note.)

Base पिंडग्रस् *piṇḍagras,* eating a mouthful, masc. fem. neut.

| | Singular. Masc. Fem. | Dual. Masc. Fem. | Plural. Masc. Fem. |
|---|---|---|---|
| N.V. | पिंडग्र: piṇḍagraḥ | पिंडग्रसौ piṇḍagrasau | पिंडग्रस: piṇḍagrasaḥ |
| A. | पिंडग्रसं piṇḍagrasam | " | " |
| I. | पिंडग्रसा piṇḍagrasā | पिंडग्रोभ्यां piṇḍagrobhyām | पिंडग्रोभि: piṇḍagrobhiḥ |
| D. | पिंडग्रसे piṇḍagrase | " | पिंडग्रोभ्य: piṇḍagrobhyaḥ |
| Ab. | पिंडग्रस: piṇḍagrasaḥ | " | " |
| G. | " | पिंडग्रसो: piṇḍagrasoḥ | पिंडग्रसां piṇḍagrasām |
| L. | पिंडग्रसि piṇḍagrasi | " | पिंडग्र:सु piṇḍagraḥsu |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | पिंडग्र: piṇḍagraḥ | पिंडग्रसी piṇḍagrasī | पिंडग्रंसि piṇḍagraṁsī |

Base सुतुस् sutus, well-sounding, masc. fem. neut.

| | Singular. Masc. Fem. | Dual. Masc. Fem. | Plural. Masc. Fem. |
|---|---|---|---|
| N.V. | सुतू: sutūḥ | सुतुसौ sutusau | सुतुस: sutusaḥ |
| | सुतुसं sutusam | " " | " " |
| I. | सुतुसा sutusā | सुतूर्भ्यां sutūrbhyām | सुतूर्भि: sutūrbhiḥ |
| D. | सुतुसे sutuse | " " | सुतूर्भ्य: sutūrbhyaḥ |
| Ab. | सुतुस: sutusaḥ | " " | " " |
| G. | " " | सुतुसो: sutusoḥ | सुतुसां sutusām |
| L. | सुतुसि | " " | सुतू:षु sutūḥṣu सुतूष्षु sutūṣṣu[1] |

1. Siddh.-Kaum. vol. I. p. 187. § 83.

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | सुतूः sutūḥ | सुतुसी sutusī | सुतुंसि sutuṁsi |

§ 171. Nouns derived from desiderative verbs change स् *s* into ष् *ṣ* when necessary. Base पिपठिस् *pipaṭhis*, wishing to read, masc. fem. neut.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| | Masc. Fem. | Masc. Fem. | Masc. Fem. |
| N. | पिपठीः pipaṭhīḥ | पिपठिषौ pipaṭhiṣau | पिपठिषः pipaṭhiṣaḥ |
| A. | पिपठिषं pipaṭhiṣam | " " | " " |
| I. | पिपठिषा pipaṭhiṣā | पिपठीर्भ्यां pipaṭhīrbhyām | पिपठीर्भिः pipaṭhīrbhiḥ |
| D. | पिपठिषे pipaṭhiṣe | " " | पिपठीर्भ्यः pipaṭhīrbhyaḥ |
| Ab. | पिपठिषः pipaṭhiṣaḥ | " " | " " |
| G. | " " | पिपठिषोः pipaṭhiṣoḥ | पिपठिषां pipaṭhiṣām |
| L. | पिपठिषि pipaṭhiṣi | " " | पिपठीःषु pipaṭhīḥṣu |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | पिपठीः pipaṭhīḥ | पिपठिषी pipaṭhiṣī | पिपठिषि pipaṭhiṣi (see § 172). |

§ 172. The nouns आशिस् *āśis*, fem. blessing, and सजुष् *sajuṣ*, masc. a companion, are declined like पिपठिस् *pipaṭhis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds[1].

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1. Some grammarians do not allow the lengthening of the vowels in आशींषि āśīṁṣi and सजूंषि sajūṁṣi. (सांतेति सूत्रे। पा ६.४.१०.१ महच्छब्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घाप्राप्तेः।। सजुषः षांतत्वेन सांतसंयोगस्याभावात्।।) This may be right according to the stret interpretation of Pāṇini, but the Prātisākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ushman has a long vowel before the Anusvāra, the Anusvāra being followed by si orṣi.

## List of different Bases in स् *s*.

### सुमनस् sumanas (kind, m.f.n.)

| Nom. Sing. | | Nom. Pl. | | Instr.Pl. | Loc. Pl. |
|---|---|---|---|---|---|
| Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| सुमनाः | सुमनः | सुमनसः | सुमनांसि | सुमनोभिः | सुमनस्सु or नःसु |
| sumanāḥ[1] | sumaḥ | sumanasaḥ | sumanāṁsi | sumanobhiḥ | sumanassu or naḥsu |

### सुज्योतिस् sujyotis, (well-lighted, m.f.n)

| | | | | | |
|---|---|---|---|---|---|
| सुज्योतिः | नः | सुज्योतिषः | सुज्योतींषि | सुज्योतिर्भिः | सुज्योतिष्षु or तिःषु |
| sujyotiḥ | naḥ | sujyotiṣaḥ | sujyotīṁṣi | sujyotirbhiḥ | sujyotiṣṣu or tiḥṣu |

### पिंडग्रस् piṇḍagras, lump-eating, m.f.n.

| | | | | | |
|---|---|---|---|---|---|
| पिंडग्रः | नः | पिंडग्रसः | पिंडग्रंसि | पिंडग्रोभिः | पिंडग्रस्सु or ग्रःसु |
| piṇḍagraḥ | naḥ | piṇḍagrasaḥ | piṇḍagraṁsi | piṇḍagrobhiḥ | piṇḍagrassu or graḥsu |

### चकास् cakās, splendid, m.f.n.

| | | | | |
|---|---|---|---|---|
| चकाः | id. चकासः | चकांसि | चकाभिः | चकास्सु or चकाःसु |
| cakāḥ | cakāsaḥ | cakāṁsi | cakābhiḥ | cakāssu or cakāḥsu |

### दोस् dos[2] , arm, m.(n.) (Accent, P. VI. I, 171)

| | | | | |
|---|---|---|---|---|
| दोः | id. दोषः | दोंषि | दोर्भिः | दोष्षु or दोःषु |
| doḥ | doṣaḥ | doṁṣi | dorbhiḥ | doṣṣu or doḥṣu |

### सुपिस् supis, well- going, m.f.n.

| | | | | | |
|---|---|---|---|---|---|
| सुपीः | id[3] | सुपिसः | सुपिंसि | सुपीर्भिः | सुपीष्षु or सुपीःषु |
| supīḥ | | supisaḥ[4] | supiṁsi | supīrbhiḥ | supīṣṣu or supīḥṣu |

### सुतुस् sutus, well- sounding, m.f.n.

| | | | | | |
|---|---|---|---|---|---|
| सुतूः | id. | सुतुसः | सुतुंसि | सुतूर्भिः | सुतूष्षु or सुतूःषु |
| sutūḥ | | sutusaḥ | sutuṁsi | sutūrbhiḥ | sutūṣṣu or sutūḥṣu |

---

1. The Vocative is सुमनः sumanaḥ. In the other paradigms it is the same as the Nominative.
2. दोस् dos may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.
3. Siddh.-Kaum. Vol. I. p. 197.
4. स् s not changed into ष् ṣ; see § 100, note.

### पिपठिस् pipaṭhis, desirous of reading, m.f.n.

पिपठीः id. पिपठिषः पिपठिषि पिपठीर्भिः पिपठीष्षु or ठीःषु
pipathīḥ pipṭhiṣaḥ pipaṭhiṣi pipaṭhīrbhiḥ pipaṭhīṣu Or thīḥṣu

### चिकीर्स् cikīrs, desirous of acting, m.f..

चिकीः id.चिकीर्षः चिकीर्षि चिकीर्भिः चिकीर्षु
cikīḥ cikīrṣaḥ cikīrṣi[1] cikīrbhiḥ cikīrṣu

### आशिस् āśis, blessing, f.

आशीः āśīḥ id. आशिषः आर्शीषि आशीर्भिः आशीष्षु or आशीःषु
(Voc. id.) āśiṣaḥ āśīṁṣi āśīrbhiḥ āśīṣṣu or āśīḥṣū

### सजुस् sajus, compaion, m.

सजूः sajūḥ id. सजुषः सजूंषि सजूर्भिः सजूष्षु or सजूःषू
(Voc. id.) sajuṣaḥ sajūṁṣi sajūrbhiḥ sajūṣṣu or sajūḥṣu

### सुहिंस् suhiṁs, one who strikes well, m.f.n.

सुहिन् id. सुहिंसः सुहिंसि सुहिन्भिः सुहिन्सु
suhin suhiṁśaḥ suhiṁsi suhinbhiḥ suhinsu[2]

§ 173. ध्वस् *dhvas* (from ध्वंस् *dhvaṁs*, to fan) and स्रस् *sras* (from स्रंस् *sraṁs*, to fall), when used at the end of compounds, change their स् *s* into त् *t,* In the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्णध्वत् parṇadhvat N.A.V. पर्णध्वसौ parṇadhvasau

N.A. पर्णध्वसः parṇadhvasaḥ

A. पर्णध्वसं parṇadhvasam I.D.Ab. पर्णध्वद्भ्यां parṇadhvadbhyām

I. पर्णध्वद्भिः parṇadhvadbhiḥ

I. पर्णध्वसा parṇadhvasā G.L. पर्णध्वसोः parṇadhvasoḥ L. पर्णध्वत्सु parṇadhvatsu

§ 174. Bases ending in श् *ś*, ष् *ṣ*, छ् *ch*, क्ष् *kṣ*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like ट् *ṭ* or like क् *k*.

1. Siddh.-Kaum. Vol. I. p. 194.
2. See § 75.

1. Bases derived from दिश् *diś*, to show, दृश् *dṛś*, to see, स्पृश् *spṛś*, to touch, change श् *ś* into क् *k*. (§ 126.)

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| दिश् dis, f. country | दिक् dik | दिश: dīśaḥ | दिंशि dīṁśi | दिग्भि: digbhiḥ | दिक्षु dikṣu |

2. Bases derived from नश् naś, to destroy, change श् *ś* into ट् *ṭ* or क् k.

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| जीवनश् jīvanaś, m.f.n. life-destroying | जीवनट् or नक् jīvanaṭ or -nak, | ०नश: -nasaḥ, | ०नंशि -naṁsi, | ०नड्भि: or नग्भि: -naḍbhiḥ or-nagbhiḥ | नट्सु or नक्षु -naṭsu or nakṣu |

3. All other bases in श् *ś* change their final into ट् ṭ.

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| विश् viś, m.f.n. one who enters | विट् viṭ | विश: viśaḥ | विंशि viṁśi | विड्भि: viḍbhiḥ | विट्सु viṭsu |

4. Bases derived from धृष् dhṛṣ, to dare, change ष् *ṣ* into क् k.

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| दधृष् dadhṛṣ, m.f.n. bold | दधृक् dadhṛk | दधृष: dadhṛṣaḥ | दधृंषि dadhṛṁṣi | दधृग्भि: dadhṛgbhiḥ | दधृक्षु dadhṛkṣu |

5. All other bases derived from verbs with final ष् *ṣ* change ष् *ṣ* into ट् ṭ.

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| द्विष् dviṣ, m.f.n. hating | द्विट् dviṭ | द्विष: dviṣaḥ | द्विंषि dviṁṣi | द्विड्भि: dviḍbhih | द्विट्सु dviṭsu |

6. Bases ending in छ् ch change छ् ch into ट् ṭ

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| प्राछ् prāch, m.f.n. asking | प्राट् prāṭ | प्राश: prāśaḥ | प्रांशि prāṁsi | प्राड्भि: prāḍbhih | प्राट्सु prāṭsu |

7. Bases ending in क्ष kṣ change क्ष् kṣ into ट् ṭ.

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| तक्ष् takṣ, m.f.n. paring | तट् taṭ[1] | तक्ष: takṣaḥ | तंक्षि taṁkṣi | तड्भि: taḍbhiḥ | तट्सु taṭsu |

---

1. If differently derived तक्ष् takṣ may from its Nom. Sing. तक् tak. गोरक्ष् gorakṣ, cowherd, which regularly forms its Nom. Sing. गोरट् goraṭ, may, according to a different derivation, form गोरक् gorak. (See Colebrooke, p. 90, note; Siddh.-Kaum. Vol. I. p. 187.) So पिपक् pipak, Nom. Dual पिपक्षौ pipakṣau, derisous of maturing; विवक् vivak, Nom. Dual. विवक्षौ vivakṣau, derisous of saying; दिधक् didhak, Nom. Dual दिधक्षौ didhakṣau, desirous of burning.

8. Most bases ending in ह् h change ह् h into ट् ṭ.

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| लिह् lih, m.f.n. licking | लिट् liṭ | लिहः lihaḥ | लिंहि liṁhi | लिड्भिः liḍbhiḥ | लिट्सु liṭsu |
| गुह् guh, m.f.n. covering | घुट् ghuṭ | गुहः guhaḥ | गुंहि guṁhi | घुड्भिः ghuḍbhih | घुट्सु ghuṭsu |

On the change of initial ग् g into घ् gh, see § 93.

9. Bases derived from roots ending in ह् *h*, and beginning with द् *d*, change ह् *h* into क् *k*. Likewise उष्णिह् *uṣṇih*, a metre.

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| दुह् duh, m.f.n. milking | धुक् dhuk | दुहः duhaḥ | दुंहि duṁhi | धुग्भिः dhugbhiḥ | धुक्षु dhukṣu |

10. Bases derived from the roots द्रुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, स्नुह् *snuh*, to spue, may change the final ह् *h* into ट् *ṭ* or क् *k*.

| Base. | Nom. Sing. | Nom. Plur. | Nom. Plur. Neut. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|---|
| द्रुह् druh, m.f.n. hating | ध्रुट् or ध्रुक् dhruṭ or dhruk | द्रुहः druhaḥ | द्रुंहि druṁhi | ध्रुड्भिः or ध्रुग्भिः dhruḍbhiḥ or dhrugbhiḥ | ध्रुट्सु or ध्रुक्षु dhruṭsu or dhrukṣu |

11. Bases derived from नह् nah, to bind, change ह् *h* into त् *t*.

| Base. | Nom. Sing. | Nom. Plur. | Instr. Plur. | Loc. Plur. |
|---|---|---|---|---|
| उपानह् *upānah*, f. a shoe | उपानत् upānat | उपानहः upānahaḥ | उपानद्भिः upānadbhiḥ | उपानत्सु upānatsu |

Decline विपाश् *vipāś,* f. the Beyah river in the Punjāb. विष् *viṣ*, f. ordure. रुष् *ruṣ*, f. anger. विप्रुष् *vipruṣ*, f.drop of water. विविक्ष् vivikṣ, wishing to enter. स्निह् *snih*, loving. गोदुह् goduh, cow-milker. मधुलिह् *madhulih*, bee. त्विष् tviṣ, f. splendour. बहुत्विष् *bahutviṣ*, m.f.n. very splendid. रत्नमुष् *ratnamuṣ*, a stealer of gems. ईदृश् *īdṛś*, m.f.n. such. कीदृश् *kīdṛś*, m.f.n. Which? मर्मस्पृश् *marmaspṛś*, giving pain.

§ 175. तुरासाह् *turāsāh*, m. name of *Indra*, changes स् *s* into ष् *ṣ* whenever ह् *h* is changed into ड् *ḍ* or ट् *ṭ*.

| Nom. Sing. | Nom. Dual. | Instr. Plur. |
|---|---|---|
| तुराषाट् turāṣāṭ. | तुरासाहौ turāsāhau | तुराषाड्भिः turāṣāḍbhiḥ. |

§ 176. पुरोडाश् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*.

The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोड: he *puroḍaḥ*.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | पुरोडा: puroḍāḥ | पुरोडाशौ puroḍāśau | पुरोडाश: puroḍāśaḥ |
| A. | पुरोडाशं puroḍāśam | पुरोडाशौ puroḍāśau | पुरोडाश: puroḍāśaḥ |
| I. | पुरोडाशा puroḍāśā | पुरोडोभ्यां puroḍobhyām | पुरोडोभि: puroḍobhiḥ |
| D. | पुरोडाशे puroḍāśe | पुरोडोभ्यां puroḍobhyām | पुरोडोभ्य: puroḍobhyaḥ |
| Ab. | पुरोडाश: puroḍāśaḥ | पुरोडोभ्यां puroḍobhyām | पुरोडोभ्य: puroḍobhyaḥ |
| G. | पुरोडाश: puroḍāśaḥ | पुरोडाशो: puroḍāśoḥ | पुरोडाशां puroḍāsām |
| L. | पुरोडाशि puroḍāśi | पुरोडाशो: puroḍāśoḥ | पुरोड:सु puroḍaḥsu |
| V. | पुरोडा: or ड: puroḍāḥ or-ḍaḥ | पुरोडाशौ puroḍāśau | पुरोडाश: puroḍāśaḥ |

§ 177. Another word, उक्थशास् *-ukthaśās*, a reciter of hymns, is declined like पुरोडाश *puroḍāś*.

Nom. उक्थशा: ukthaśāḥ. Acc. Sing, उक्थशासं ukthaśāsam. Instr. Plur. उक्थशोभि: ukthaśobhiḥ. Voc. Sing. उक्थशा: or उक्थश: ukthaśāḥ or ukthaśaḥ.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

**Base प्रशाम् praśām, mild.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| | Masc. Fem. | Masc. Fem. | Masc. Fem. |
| Nom. Voc. | प्रशान् praśān | प्रशामौ praśāmau | प्रशाम: praśāmaḥ |
| Acc. | प्रशामं praśāmam | प्रशामौ praśāmau | प्रशाम: praśāmaḥ |
| Instr. | प्रशामा praśāmā | प्रशान्भ्यां praśānbhyām | प्रशान्भि: praśānbhih |
| Loc. | प्रशामि praśāmi | प्रशामो: praśāmoḥ | प्रशान्सु praśānsu |

## 2. Nouns with Changeable Bases.

### A. *Noun with two Bases.*

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.

Nom. Voc. and Acc. Dual — of masc. nouns[1];

Nom. Voc. (not Acc.)Plural

Nom. Voc and Acc. Plural of neuter nouns;

and a second base for all other cases.

The former base will be called the Aṅga base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the Pada and Bha base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the Pada and Bha cases, is strengthened in the *Aṅga* cases. Thus the Pada and Bha base प्राच् *prāc* becomes in the Aṅga cases प्रांच् *prāñc*. The Pada base of the present participle अदत् *adat*, eating, becomes अदंत् *adant* in the *Aṅga* cases. This given us the following system of terminations for words with two bases:

| | **Singular.** Masc. | **Dual.** Masc. | **Plural.** Masc. |
|---|---|---|---|
| Nom. Voc. | स् *s* (which is always dropt) | औ au | अः aḥ |
| Acc. | अं am | औ au | अः aḥ |
| Instr. | आ ā | भ्यां bhyām | भिः bhiḥ |
| Dat. | ए e | भ्यां bhyām | भ्यः bhyaḥ |
| Abl. | अः aḥ | भ्यां bhyām | भ्यः bhyaḥ |

1. Most nouns with changeable bases form their feminines in ई ī. A few, however, such as दामन् dāman, are said to be feminine without taking the ई ī, and some of them occur as feminine at the end of compounds.

| | | | |
|---|---|---|---|
| Gen. | अः aḥ | ओः oḥ | आं ām |
| Loc. | इ i | ओः oḥ | सु su |

**Neuter.**

| | **Singular.** | **Dual.** | **Plural.** |
|---|---|---|---|
| Nom. Acc. | -- | ई ī | इ i[1] |

§ 180. Certain words derived from अंच् *añc*, to move, have two, others three bases.

प्राच् *prāc,* forward, eastern, has two bases, प्रांच् *prāñc* for its *Aṅga,* प्राच् *prāc* for its Pada and Bha base, and is declined accordingly[2].

| | Singular. Masc. | Dual. Masc. | Plural. Masc. |
|---|---|---|---|
| N.V. | प्राङ् prāṅ[3] | प्रांचौ prāñcau | प्रांचः prāñcaḥ |
| A. | प्रांचं prāñcam | प्रांचौ prāñcau | प्राचः prācaḥ[4] |
| I. | प्राचा prācā | प्राग्भ्यां prāgbhyām | प्राग्भिः prāgbhiḥ |
| D. | प्राचे prāce | " " | प्राग्भ्यः prāgbhyaḥ |
| Ab. | प्राचः prācaḥ | " " | " " |
| G. | " " | प्राचोः prācoḥ | प्राचां prācām |
| L. | प्राचि prāci | " " | प्राक्षु prākṣu |

1. Aṅga base, or according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmasthāna terminations.
2. Compounds ending in अच् *ac* retain the accent on the preposition, except after prepositions ending in इ *i* or उ *u.* This rule does not apply to नि ni·and अधि *adhi* (Pān. VI. 2, 52-53). Hence पराच् *parāc,* अवाच् *avāc,* प्राच *prāc,* उदच् *udac;* also न्यच् *nyac,* अध्यच् *adhyac;* सध्र्यच sadhryac, विष्वच् vīṣvac; but प्रत्यच् *prạtyac,* सम्यच् *samyac,* अन्वच् *anvac.*
3. प्राङ् *prāṅ* stands for प्राङ्क् *prāñk:* this for प्राञ्च् *prāñc*+ स् *s.*
4. In the declension of words ending in अच् *ac,* the rule is that if अच् *ac* has the *Udātta*, as in प्रत्यच् *pratyac,* सम्यच् *samyac,* अन्वच् *anvac* (§ 180, note), all terminations, except the *Sarvanāmasthānas,* take the Udātta (Pāṇ. VI. I, 169-170). The rule Pāṇ. VI. I, 182, refers to अंच् *añc*, not to अच् *ac.* The rule Pāṇ. VI. I, 1, 222, is restricted in the Veda by VI. I, 170. प्राच् *prāc* is treated as if the accent were on the preposition.

**Neuter.**

| | **Singular.** | **Dual.** | **Plural.** |
|---|---|---|---|
| N.A.V. | प्राक् prāk | प्राची prācī | प्रांचि prāñci |
| I. | प्राचा prācā | same as masc. | |

The feminine of प्राच् *prāc* is प्राची *prācī*, declined like fem, in ई *ī*. Decline अवाच् *avāc*, downward, south. Strong base अवांच् *avāñc*.

B. *Nouns with three Bases.*

§ 181. Nouns with three bases have their Aṅga or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls Aṅga base the strong base;
the Pada base the middle base;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

| | **Singular.** | **Dual.** | **Plural.** |
|---|---|---|---|
| | Masc. | Masc. | Masc. |
| Nom. Voc. | स् *s* (always dropt) | औ au | अः aḥ |
| Acc. | अं am | औ au | अः aḥ |
| Instr. | आ ā | भ्यां bhyām | भिः bhiḥ |
| Dat. | ए e | भ्यां bhyām | भ्यः bhyaḥ |
| Abl. | अः aḥ | भ्यां bhyām | भ्यः bhyaḥ |
| Gen. | अः aḥ | ओः oḥ | आं ām |
| Loc. | इ i | ओः oḥ | सु su |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| Nom. Acc. | ------ | ई ī | इ i[1] |

Terminations included in two lines require Aṅga or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अंच् añc, to move, with three bases.

प्रत्यच् *pratyac*, behind, has for its Aṅga or strongest base प्रत्यंच् *pratyañch*; for its Bha or weakest प्रतीच् *pratīc*. The Pada or middle base is प्रत्यच् *pratyac*. Hence प्रत्यङ् *pratyaṅ*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratīcī*, Nom. Sing. fem.

| | Singular. Masc. | Dual. Masc. | Plural. Masc. |
|---|---|---|---|
| N.V. | प्रत्यङ् pratyaṅ | प्रत्यंचौ pratyañcau | प्रत्यंच: pratyañcaḥ |
| A. | प्रत्यचं pratyañcam | प्रत्यंचौ pratyañcau | प्रतीच: pratīcaḥ |
| I. | प्रतीचा pratīcā | प्रत्यग्भ्यां pratyagbhyām | प्रत्यग्भि: pratyagbhiḥ |
| D. | प्रतीचे pratīce | प्रत्यग्भ्यां pratyagbhyām | प्रत्यग्भ्य: pratyagbhyaḥ |
| Ab. | प्रतीच: pratīcaḥ | प्रत्यग्भ्यां pratyagbhyām | प्रत्यग्भ्य: pratyagbhyaḥ |
| G. | प्रतीच: pratīcaḥ | प्रतीचो: pratīcoḥ | प्रतीचां pratīchām |
| L. | प्रतीचि pratīci | प्रतीचो: pratīcoḥ | प्रत्यक्षु pratyakṣū |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A. | प्रत्यक् pratyak | प्रतीची pratīcī | प्रत्यंचि pratyañci |

Fem. Singular.

N. प्रतीची pratīcī.

The following words, derived from अंच् añch, to move, have three bases :

---

1. Aṅga base, or according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmasthāna terminations.

| Aṅga or Strong Base. | Pada or Middle Base. | Bha or Weak Base |
|---|---|---|
| प्रत्यंच् pratyañc, behind (Pāṇ.VI. 2, 52) | प्रत्यच् pratyac | प्रतीच् pratīc |
| सम्यंच् samyañc, right (VI. 2, 52) | सम्यच् samyac | समीच् samīc |
| न्यंच् nyañc, low (VI. 2, 53) | न्यच् nyac | नीच् nīc |
| सध्र्यंच् sadhryañc accompanying (VI. 3, 95) | सध्र्यच् sadhryac | सध्रीयच् sadhrīyac |
| अन्वंच् anvañc, following (VI. 2, 52) | अन्वच् anvac | अनूच् anūc |
| विष्वंच् viṣvañc, all-pervading | विष्वच् viṣvac | विषूच् viṣūc |
| उदंच् udañc, upward (VI. 2, 52) | उदच् udac | उदीच् udīc |
| तिर्यंच् tiryañc, tortuous | तिर्यच् tiryac | तिरश्च् tiraśc |

## Bases in अत *at* and अंत् *ant.*

### 1. *Participles Present.*

§ 182. Participles of the present have two bases, the Pada and Bha base in अत् at, the Aṅga base in अंत् *ant.* (Accent, Pāṇ. VI. I, 173.)

| | Singular. Masc. | Dual. Masc. | Plural. Masc. |
|---|---|---|---|
| N.V. | अदन् adan | अदंतौ adantau | अदंतः adantaḥ |
| A. | अदंतं adantam | अदंतौ adantau | अदतः adataḥ |
| I. | अदता adatā | " | अदद्भिः adadbhiḥ |
| D. | अदते adate | अदद्भ्याम् adadbhyām | अदद्भ्यः adadbhyaḥ |
| Ab. | अदतः adataḥ | " | " |
| G. | अदतोः adatoḥ | " | अदतां adatām |
| L. | अदति adati | " | अदत्सु adatsu |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A. | अदत् adat | अदती adatī | अदंति adanti |

Fem.Singular.

N. अदती adatī, etc., like नदी nadī.

§ 183. There is a very difficult rule according to which certain participles keep the न् *n* in the Nom. and Acc. Dual of neuters, and before the ई *ī* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the *Bhū*, Div. and *Cur* classes must preserve the न् *n*.

II. Participles of verbs following the *Tud* class may or may not preserve the न् *n*. The same applies to all participles of the future in स्यत् *syaṭ*, and to the participles of verbs of the Ad class in आ *ā*.

III. Participles of all other verbs must reject the न् *n*.

| | |
|---|---|
| I. भवत् bhavat | Nom. and Acc. Dual Neut. भवंती bhavantī. |
| दीव्यत् dīvyaṭ | दीव्यंती dīvyantī. |
| चोरयत् corayat | चोरयंती corayantī. |
| II. तुदत् tudat. | तुदंती tudantī or तुदती tudatī. |
| भविष्यत् bhaviṣyat (fut.) | भविष्यंती bhaviṣyantī or भविष्यती bhaviṣyatī. |
| यात् yāt. | यांती yāntī or याती yātī. |
| III. अदत् adaṭ. | Nom. and Acc. Dual Neut. अदती adatī |
| जुह्वत् juhvat. | जुह्वती juhvatī. |
| सुन्वत् sunvat | सुन्वती sunvatī. |
| रुंधत् rundhat. | रुंधती rundhatī. |
| तन्वत् tanvat | तन्वती tanvatī |
| क्रीणत् krīṇat | क्रीणती krīṇatī |

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवंती *bhavantī*, being, fem.; तुदंती *tudantī* or तुदती *tudatī*, striking, fem.; अदती *adatī*, eating, fem. The feminine base is declined regularly as a base in ई *ī*.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except

in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in त् *t* with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि dadāmi, I give.

| | Singular. Masc. | Singular. Neut. | Dual. Masc. | Dual. Neut. | Plural. Masc. | Plural. Neut. |
|---|---|---|---|---|---|---|
| N.V. | ददत् dadat | ददत् dadat | ददतौ dadatau | ददती dadatī | ददत: dadataḥ | ददति dadati |
| A. | ददतं dadatam | ददत् dadat | " " | | " | |
| I. | ददता dadatā | | ददत् dadat | | दद्द्भि: dadadbbhiḥ | |
| D. | ददते dadate | | ददभ्यां dadabhyām | | ददभ्य: dadbhyaḥ | |
| Ab. | ददत: dadataḥ | | " " | | " " | |
| G. | " " | | ददतो: dadatoḥ | | ददतां dadatām | |
| L. | ददति dadati | | " " | | ददत्सु dadatsu | |

The same rule applies to the participles जक्षत् *jakṣat*, eating; जाग्रत *jāgrat*, waking; दरिद्रत् *daridrat*, being poor; शासत् *śāsat*, commanding; चकासत् *cakāsat*, shining. But जगत् *jagat*, neut. the world, forms Nom. Plur. जगंति *jaganti*, only.

§ 185. बृहत् *bṛhat*, great, पृषत् *pṛṣat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

| | Singular Masc. | Dual. Masc. | Plural. Masc. |
|---|---|---|---|
| N.V. | बृहन् bṛhan | बृहंतौ bṛhantau | बृहंत: bṛhantaḥ |
| A. | बृहंतम् bṛhanam | बृहंतौ bṛhantau | बृहत: bṛhataḥ |

**Neuter.**

| | Singular. | Dual. | Plura. |
|---|---|---|---|
| N.A. | बृहत् bṛhat | बृहती bṛhati | वृहंति bṛhanti |

**Fem. Singular.**

N. बृहती bṛhatī

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in आंत् *ānt*

| | Singular. Masc. | Dual. Masc. | Plura. Mas. |
|---|---|---|---|
| N. | महान् mahān | महांतौ mahāntau | महांत: mahāntaḥ |
| A. | महांतं mahāntam | महांतौ mahantau | महत: mahataḥ |
| I. | महता mahatā | महद्भ्यां mahadbhyām | महद्भि: mahadbhiḥ |
| D. | महते mahate | " '' | महद्भ्य: mahadbhyaḥ |
| Ab. | महत: mahataḥ | " " | " " |
| G. | " '' | महतो: mahatoḥ | महतां mahatam |
| L. | महति mahati | " " | " " |
| V. | महन् mahan | " " | महत्सु mahatsu |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | महत् mahat | महती mahatī | महांति mahānti |

The rest like the masculine.

**Fem. Singular.**

N. महती mahatī

Bases ending in the suffixes मत् *mat* and वत् *vat;* forming their Aṅga Bases in मंत् *mant* and वंत् *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their *Aṅga* or strong base in मंत् *mant* and वंत् *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

**अग्निमत् agnimat, having fire.**

| | Singular. Masc. | Dual. Masc. | Plural. Masc. |
|---|---|---|---|
| N. | अग्निमान् agnimān | अग्निमंतौ agnimantau | अग्निमंत: agnimantaḥ |
| A. | अग्निमंतं agnimantam | अग्निमंतौ agnimantau | अग्निमत: agnimataḥ |
| V. | अग्निमन् agniman | | |

Neuter.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.V. | अग्निमत् agnimat | अग्निमती agnimatī | अग्निंमंति agnimanti |

Fem. Singular.

अग्निमती agnimatī

वत् vat is used I. after bases in अ a and आ ā

Ex. ज्ञानवत् jñānavat, having knowledge. विद्यावत् vidyāvat, having knowledge.

But अग्निमत् agnimat, having fire. हनुमत् hanumat, having jaws.

2. After bases ending in nasals, semivowels or sibilants, if preceded by अ or आ *ā*. (Pāṇ. VIII. 2, 10.)

Ex. पयस्वत् payasvat, having milk. उदन्वत् udanvat, having water.

But. ज्योतिष्मत् jyotiṣmat, having light. गीर्वत् gīrvat, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत्वत् vidyutvat, having lightning.

There are exceptions to these rules. (Pāṇ. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhā*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

**भवत् bhavat, Your Honour.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| | Masc. | Masc. | Masc. |
| N. | भवान् bhavān | भवंतौ bhavantau | भवंत: bhavantaḥ |
| A. | भवन्तं bhavantam | भवंतौ bhavantau | भवंत: bhavantaḥ |
| V. | भवन् bhavan or भो: bhoḥ | | |

Neuter.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | भवत् bhavat | भवती bhavatī | भवंति bhavanti |

Fem.Singular.

N. भवती bhavatī

**भवत् bhavat, being, part. present.**

| | Singular. Masc. | Dual. Masc. | Plural. Masc. |
|---|---|---|---|
| N. | भवन् bhavan | भवन्तौ bhavantau | भवन्तः bhavantaḥ |
| A. | भवन्तं bhavantam | भवन्तौ bhavantau | भवन्तः bhavantaḥ |
| V. | भवन् bhavan | | |

Neuter.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | भवत् bhavat | भवन्ती bhavantī | भवन्ति bhavanti |

Fem.Singular.

N. भवन्ती bhavantī

§ 189. अर्वत् arvat, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वा *arvā*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् an; Nom. Sing. अनर्वा *anarvā*; Nom. Dual. अनर्वाणौ *anarvāṇau*; Acc. Sing. अनर्वाणं *anarvāṇam*; Instr. Sing. अनर्वणा *anarvaṇā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अर्वत् *arvat* is अर्वती *arvatī*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyatī*, इयती *iyatī*.

| | Singular. Masc. | Dual. Masc. | Plural. Masc. |
|---|---|---|---|
| N. | कियान् kiyan | कियंतौ kiyantau | कियंतः kiyantaḥ |
| A. | कियंतं kiyantam | कियंतौ kiyantau | कियतः kiyataḥ |

I. कियता kiyatā　　कियद्भ्यां kiyadbhyām　　कियद्भिः kiyadbhiḥ

कियन् kiyan

Neuter.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | कियत् kiyat | कियती kiyatī | कियंति kiyanti. |

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases: their Aṅga or strong base is अन् *an*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*. Mark besides.

1. That the Nom. Sing. masc. has आ *ā*, not आन् *ān* (s).

2. That the Nom. Sing. Neut. has अ *a*, not अन् *an*.

3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.

4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants such as पर्वं *parvan* from पर्वन् *parvan* or आत्म् *ātmn* from आत्मन् *ātan*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अएन् *an*. Thus तक्षन् *takṣan* forms तक्ष्ण *takṣnā*; मूर्धन् *mūrdhan*, मूर्ध्ना *murdhnā*, etc.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ a; thus राज्ञी *rājñī*.

राजन् rājan, m.. king. Aṅga, राजान् rājān; Pada, राज rāja; Bha, राज्ञ् rājñ

Masculine.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | राजा rājā | राजानौ rājānau | राजानः rājānaḥ |
| A. | राजानं rājānam | राजानौ rājānau | राज्ञः rājñaḥ |

| | | |
|---|---|---|
| V. राजन् rājan | | |
| I. राज्ञा rājña | राजभ्यां rājabhyām | राजभिः rājabhiḥ |
| D. राज्ञे rājñe | राजभ्यां rājabhyām | राजभ्यः rājabhyaḥ |
| Ab. राज्ञः rājñaḥ | राजभ्यां rājabhyām | राजभ्यः rājabhyaḥ |
| G. राज्ञः rājñaḥ | राज्ञोः rājñoḥ | राज्ञां rājñām |
| I. राज्ञि rājñi or राजनि rājani | राज्ञोः rājñoḥ | राजसु rājasu |

नामन् nāman, n. name. Aṅga, नामान् nāmān; Pada, नाम nāma; Bha, नाम्न् nāmn.

**Neuter.**

| Singular | Dual. | Plural. |
|---|---|---|
| N.A. नाम nāma | नाम्नी nāmnī or नामनी nāmanī | नामानि nāmāni |
| V. नाम nāma or नामन् nāman | | |
| I. नाम्ना nāmnā | नामभ्यां nāmabhyām | नामभिः nāmabhiḥ |
| D. नाम्ने nāmne | नामभ्यां nāmabhyām | नामभ्यः nāmabhyaḥ |
| Ab. नाम्नः nāmnaḥ | नामभ्यां nāmabhyām | नामभ्यः nāmabhyaḥ |
| G. नाम्नः nāmnaḥ | नाम्नोः nāmnoḥ | नाम्नां nāmnām |
| L. नाम्नि nāmni or नामनि nāmani | नाम्नोः nāmnoḥ | नामसु nāmasu |

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m.n. the creator, यज्वन् *yajvan*, n. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahman*, m. creator, Aṅga, ब्रह्मान् *brahmān*: Pada, ब्रह्म *brahma*: Bha ब्रह्मन् *brahman*.

**Masculine.**

| Singular. | Dual. | Plural. |
|---|---|---|
| N. ब्रह्मा brahmā | ब्रह्माणौ brahmāṇau | ब्रह्माणः brahmāṇaḥ |
| A. ब्रह्माणं brahmāṇam | ब्रह्माणौ brahmāṇau | ब्रह्मणः brahmaṇaḥ |
| V. ब्रह्मन् brahman | | |
| I. ब्रह्मणा brahmaṇā | ब्रह्मभ्यां brahmabhyām | ब्रह्मभिः brahmabhiḥ |

| | | | |
|---|---|---|---|
| D. | ब्रह्मणे brahmaṇe | ब्रह्मभ्यां brahmabhyām | ब्रह्मभ्य: brahmabhyaḥ |
| Ab. | ब्रह्मण: brahmaṇaḥ | ब्रह्मभ्यां brahmabhyām | ब्रह्मभ्य: brahmabhyaḥ |
| G. | ब्रह्मण: brahmaṇaḥ | ब्रह्मणो: brahmaṇoḥ | ब्रह्मणां brahmaṇām |
| L. | ब्रह्मणि brahmaṇi | ब्रह्मणो: brahmaṇoḥ | ब्रह्मसु brahmasu |

**Neuter.**

| | **Singular.** | **Dual.** | **Plural.** |
|---|---|---|---|
| N.A. | ब्रह्म brahma | ब्रह्मणी brahmaṇī | ब्रह्माणि brahmāni |
| V. | ब्रह्म brahma or ब्रह्मन् brahman | | |

Decline यज्वन् yajvan, sacrificer; आत्मन् • ātman, self; सुधर्मन् sudharman, virtuous.

प्रतिदिवन् pratidivan, one who sports, from दिव् दीव्यति *div dīvyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् n. Nom. Sing. प्रतिदिवा *pratidivā*; Nom. Plur. प्रतिदिवान: *pratidivānaḥ*; Acc. Plur. प्रतिदीव्न: *pratidīvnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई *ī*, dropping the अ *a* before the न् n; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī*; धीवरी *dhīvarī*, wife of a fisherman. (See, however, Pāṇ. IV. I, 7 vart.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmā*, Acc. Sing. दामां *dāmām*. (Pāṇ. IV. I, II, 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *ā*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई *ī* (Pāṇ. IV. I, 28). Thus, Nom. Sing. Masc. and Fem. सुचर्मा *sucarmā*, having good leather, Nom. Dual सुचर्माणौ *sucarmāṇau*; सुपर्वा *suparvā*, सुपर्वाणौ *suparvāṇau*; or, Nom. Sing. fem. सुचर्मा *sucarmā*, Nom. Dual सुचर्मे

*sucarme*, Plur. सुचर्माः *sucarmāḥ*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा bahurājā, Dual बहुराजानौ bahurājānau
2. बहुराजा bahurājā, Dual बहुराजे bahurāje.
3. बहुराज्ञी bahurājñī, Dual बहुराज्ञ्यौ bahurājñyau.

द्विदाम्नी dvidāmnī (Pāṇ. IV. I, 27), having two ropes, is an exception.

Adjectives in वन् van, which form their fem. in वरी varī, धीवन् dhīvan, a fisherman; धीवरी dhīvarī, पीवन् pīvan, पीवरी pīvarī, fat, may do the same at the end of compounds, as take वा vā बहुधीवरी bahudhīvarī or बहुधीवा bahudhīvā, Nom. Dual बहुधीवे bahudhīve, having many fishermen. (Siddh.-Kaum. Vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has

for its Aṅga base पन्थान् panthān (like राजान् rājān);

for its Bha base पथ् path;

for its Pada base पथि pathi.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *panthāḥ*.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.V. | पंथाः panthāḥ | पंथानौ panthānau | N. पंथानः panthānaḥ |
| A. | पंथानं panthānam | पंथानौ panthānau | A. पथः pathaḥ |
| I. | पथा pathā | पथिभ्यां pathibhyām | I. पथिभिः pathibhiḥ |

The terminations after पथ् path have the Udātta, because they replace a lost udātta. (Pāṇ. VI. I, 199.)

ऋभुक्षिन् ṛbhukṣin, m.a. name of Indra, and मथिन् mathin form their feminine पथी pathī, ऋभुक्षी ṛbhukṣī, मथी mathī.

§ 196. A word of very frequent occurrence is अहन् *ahan*, n. day, which takes अहस् *ahas* as its Pada base. Otherwise it is declined like नामन् nāman.

| Singular. | Dual. | Plural. |
|---|---|---|
| P. N.A.V. अहः ahaḥ | Bh. N.A.V. अह्नी ahnī[1] | Aṅ. N.A.V. अहानि ahāni |
| Bh. I. अह्ना: ahnā | P. I.D. Ab. अहोभ्यां ahobhyām | P. I. अहोभि: ahobhiḥ |
| Bh. D. अह्ने ahne | Bh. G.L. अह्नो: ahnoḥ | P.D.Ab.अहोभ्य: ahobhyaḥ |
| Bh. Ab. G. अह्न: ahnaḥ | | Bh. G. अह्नां ahnām |
| Bh. L. अह्नि ahni[2] | | P. L. अहस्सु ahassu[3] |

The *Visarga* in the Nominative Singular is treated like an original र् r (§ 85). Hence अहरह: *ahar-ahaḥ*, day by day. In composition, too, the same rule applies; अहर्गण: *aharganaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्र: *ahorātraḥ*, day and night (See § 90).

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined:

| Singular. | Dual. | Plural. |
|---|---|---|
| N. दीर्घाहा: dīrghāhāḥ[1] | N.A.V.दीर्घाहाणौdīrghāhāṇau | N.V. दीर्घाहाणा:dīrghāhāṇāḥ |
| V. दीर्घाह: dīrghāhaḥ | | A. दीर्घाह्न: dīrghāhnaḥ |
| A. दीर्घाहाणं dīrghāhāṇam | | I. दीर्घाहोभि: dīrghāhobhiḥ, etc. |

Feminine, दीर्घाह्नी dīrghāhnī (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साय *sāya*, अह्न *ahna* is substituted for अहन् *ahan*: but in the Loc. Sing. both forms are admitted; e.g. द्यह्न: *dvyahnaḥ*, produced in two days; Loc. Sing. द्यह्ने *dvyahne* or द्यह्नि dvyahni or द्यहनि *dvyahani*. (Pāṇ. VI. 3, 110).

§ 199. श्वन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. I, 82.)

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1. Or अहनी *ahanī*
2. Or अहनि *ahani*
3. Or अहःसु *ahaḥsu*

1. Pān, VIII. 2, 6.) vārt. I; Siddh.-Kaum. Vol. I. p. 194; but Colebrooke, p. 83, has दीर्घाह्ना dirghahna as Noun Sing.

| Singular. | Dual. | Plural. |
|---|---|---|
| N. श्वा śvā | N.A.V. श्वानौ śvānau | N. श्वान: śvānaḥ |
| A. श्वानं śvānam | | A. शुन: sūnaḥ |
| V. श्वन śvan | | I. श्वभि: śvabhiḥ |

The feminine of श्वन् *śvan* is शुनी *śunī*; of युवन् *yūvan*, युवतिः *yuvatiḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

| Singular. | Dual. | Plural. |
|---|---|---|
| N. मघवा maghavā | N.A.V. मघवानौ maghavānau | N. मघवान: maghavānaḥ |
| A. मघवानं maghavānam | | A. मघोन: maghonaḥ |
| V. मघवन् maghavan | | I. मघवभि: maghavabhiḥ[1] |

The same word may likewise be declined like a masculine with the suffix वत् vat or मत् mat; (see अग्निमत् agnimat.)

| Singular. | Dual. | Plural. |
|---|---|---|
| N. मघवान् maghavān | N.A.V. मघवंतौ maghavantau | N. मघवंत: maghavantaḥ |
| A. मघवंतं maghavantam | | A. मघवत: maghavataḥ |
| V. मघवन् maghavan | | I. मघवद्भि: maghavadbhiḥ |

The feminine is accordingly either मघोनी maghonī or मघवती maghavatī.

§ 201. पूषन् *pūṣan* and अर्यमन् *aryaman*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

**Base. पूषन्, पूष, पूष्ण् (pūṣan, pūṣa, pūṣṇ)**

| Nom. Sing. | Nom. Pl. | Acc. Pl. | Instr. Pl. | Nom. Pl. Neut. |
|---|---|---|---|---|
| पूषा | पूषण: | पूष्ण: | पूषभि: | पूषाणि |

1. Colebrooke, Sanskrit Grammar, p. 81.

| | | | | |
|---|---|---|---|---|
| pūṣā | pūṣanaḥ | pūṣṇaḥ | pūṣabhiḥ | pūṣāni |

अर्यमन्, अर्यम, अर्यम्ण् (aryaman, aryama, aryamṇ)

| | | | | |
|---|---|---|---|---|
| अर्यमा | अर्यमण: | अर्यम्ण: | अर्यमभि: | अर्यमाणि |
| aryamā | aryamaṇaḥ | aryamṇaḥ | aryamabhiḥ | aryamaṇi |

Loc. Sing. पूष्णि pūṣṇi or पूषणि pūṣaṇi; or, according to some, पूषि pūṣi. (Sār. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह् *h* and न् *n* is dropt, ह् *h* becomes घ् *gh*.

Base. हन् han, ह ha, घ्न् ghn ब्रह्महन्, ह, घ्न् brahmahan, ha, ghn

| Nom. Sing. | Nom. Pl. | Acc. Pl. | Instr. Pl. | Nom. Pl. Neut. |
|---|---|---|---|---|
| हा hā | हन: hanaḥ | घ्न: ghnaḥ | हभि: habhiḥ | हानि hāni |
| ब्रह्महा | ब्रह्महण: | ब्रह्मघ्न: | ब्रह्महभि: | ब्रह्महाणि |
| brahmahā | brahmahaṇaḥ | brahmaghnaḥ | brahmahabhiḥ | brahmahāṇi |

Loc. Sing. ब्रह्मघ्नि brahmaghni or ब्रह्महणि brahmahaṇi.

Bases *in* इन् in.

§ 203. Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.

2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in इ *i*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

Masculine.

| Singular. | Dual. | Plural. |
|---|---|---|
| N. धनी dhanī | धनिनौ dhaninau | धनिन: dhaninaḥ |
| A. धनिनं dhaninam | धनिनौ dhaninau | धनिन: dhaninaḥ |
| I. धनिना dhaninā | धनिभ्यां dhanibhyām | धनिभि: dhanibhiḥ |
| D. धनिने dhanine | धनिभ्यां dhanibhyām | धनिभ्य: dhanibhyaḥ |
| Ab. धनिन: dhaninaḥ | धनिभ्यां dhanibhyām | धनिभ्य: dhanibhyaḥ |
| G. धनिन: dhaninaḥ | धनिनो: dhaninoḥ | धनिनां dhaninām |
| L. धनिनि dhanini | धनिनो: dhaninoḥ | धनिषु dhaniṣu |
| V. धनिन् dhanin | धनिनौ dhaninau | धनिन: dhaninaḥ |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A. | धनि dhani | धनिनी dhaninī | धनीनि dhanīni |

V. धनि dhani or धनिन् dhanin

Fem. Singular.

धनिनी dhaninī

Decline. मेधाविन् medhāvin, wise; यशस्विन् yaśasvin, glorious; वाग्मिन् vāgmin, loquacious; कारिन् kārin, doing.

Note--These nouns in इन् in (etymologically a shortened form of अन् an,) follow the analogy of nouns in अन् an (like राजन् rājan, नामन् nāman) in the Nom. Sing. masc. and neut. and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases: for the lengthening of the vowel in the Nom. and Acc. Plur. neut, is but a compensation for the absence of the nasal which is inserted in these case in all bases except those ending in nasals and semivowels.

### *Participles in वस् vas.*

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases; वांस् *vāṁs* as the Aṅga, उष् *uṣ* as the Bha, and वस् *vas* as the Pada base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the Pada base is really वत् *vat*, not वस् *vas*.

Aṅga, रुरुद्वांस् rurudvāṁs; Pada, रुरुद्वस् rurudvas; Bha, रुरुदुष् ruruduṣ.

**Masculine.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | रुरुद्वन् rurudvan | रुरुद्वांसौ rurudvāṁśau | रुरुद्वांस: rurudvāṁśaḥ |
| A. | रुरुद्वांसं rurudvāṁśam | रुरुद्वांसौ rurudvāṁśau | रुरुदुष: rurudūṣaḥ |
| V. | रुरुद्वन् rurudvan | | |
| I. | रुरुदुषा ruruduṣā | रुरुद्वद्भ्यां rurudvadbhyām | रुरुद्वद्भि: rurudvadbhiḥ |
| D. | रुरुदुषे ruruduṣe | रुरुद्वद्भ्यां rurudvadbhyām | रुरुद्वद्भ्य: rurudvadbhyaḥ |
| Ab. | रुरुदुष: ruruduṣaḥ | रुरुद्वद्भ्यां rurudvadbhyām | रुरुद्वद्भ्य: rurudvadbhyaḥ |

| | | |
|---|---|---|
| G. रुरुदुषः rurudușaḥ | रुरुदुषोः rurudușaḥ | रुरुदुषां rurudușām |
| L. रुरुदुषि ruruduși | रुरुदुषोः rurudușḥ | रुरुद्वत्सु rurudvatsu |

**Neuter.**

| Singular. | Dual. | Plural. |
|---|---|---|
| N. रुरुद्वत् rurudvat | रुरुदुषी rurudușī | रुरुद्वांसि rurudvāṁsi |

**Fem. Singular.**

N. रुरुदुषी rurudușī

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *uș*. Thus

तस्थिवान् tasthivān, from स्था sthā, to stand, forms the fem. तस्थुषी tasthușī.

पेचिवान् pecivān, from पच् pac, to cook, forms the fem. पेचुषी pecușī.

A very common word following this declension is विद्वान् vidvān, wise, (for विविद्वान् vividvān); fem. विदुषी vidușī.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् uș, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninīvān*; Instr. निन्युषा *ninyușā*; fem. निन्युषी *ninyușī*.

Decline the following participles:

| Pada Base. | Nom. Sing. | Nom. Plur. | Acc. Plur. | Instr. Plur. |
|---|---|---|---|---|
| शुश्रुवस् śuśruvas | शुश्रुवान् śuśruvān | शुश्रुवांसः śuśrvāṁśaḥ | शुश्रुवुषः śuśruvușaḥ | शुश्रुद्भिः śuśruvadbhiḥ |
| पेचिवस् pecivas | पेचिवान् pecivān | पेचिवांसः pecivāṁśaḥ | पेचुषः pecușaḥ | पेचिवद्भिः pecivaḍbhiḥ |
| जग्मिवस् jagmivas | जग्मिवान् jagmivān | जग्मिवांसः jagmivāṁśaḥ | जग्मुषः jagmușaḥ | जग्मिवद्भिः jagmivadbhiḥ |
| जगन्वस् jaganvas | जगन्वान् jaganvān | जगन्वांसः jaganvāṁśaḥ | जग्मुषः jagmușaḥ | जगन्वद्भिः jaganvadbhiḥ |
| जघ्निवस् jaghnivas | जघ्निवान् jaghnivān | जघ्निवांसः jaghnivāṁśaḥ | जघ्नुषः jaghnușaḥ | जघ्निवद्भिः jaghnivadbhiḥ |

| | | | | |
|---|---|---|---|---|
| जघन्वस् | जघन्वान् | जघन्वांस: | जघ्नुष: | जघन्वद्भि: |
| jaghanvas | jaghanvān | jaghanvāṁsaḥ | jaghnusaḥ | jaghanvadbhiḥ |

**Bases in ईयस् *īyas*.**

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस् *īyāṁs*.

Pada and Bha base गरीयस् garīyas, heavier; Aṅga base गरीयांस् garīyāṁs.

**Masculine.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | गरीयान् garīyān | गरीयांसौ garīyāṁśau | गरीयांस: garīyāṁsaḥ |
| A. | गरीयांसं garīyāṁsam | गरीयांसौ garīyāṁsau | गरीयस: garīyasaḥ |
| V. | गरीयन् garīyan | | |
| I. | गरीयसा garīyasā | गरीयोभ्यां garīyobhyām | गरीयोभि: garīyobhiḥ, etc. |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | गरीय: garīyaḥ | गरीयसी garīyasī | गरीयांसि garīyāṁsi |

Fem. Singular.

N. गरीयसी garīyasī

Miscelleneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.V. | सुपाद् supād | सुपादौ supādau | सुपाद: supādaḥ (Aṅga) |
| A. | सुपादं supādam | सुपादौ supādau | सुपाद: supādaḥ (Bha) |
| I. | | | सुपाद्भि: supādbhiḥ (Pada) |

The feminine is either सुपाद् supād or सुपदी supadī (Pāṇ. IV. I, 8); but a metre consisting of two feet is called द्विपदा dvipadā.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to ऊह् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with ढ् *ḍh*, ड् *ḍ*, ट् *ṭ*. (See § 128; 174, 8.)

The ऊ *ū* of ऊह् *ūh* forms Vṛddhi with a preceding अ *a* or आ *ā* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pāṇ. VI. I, 171.)

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.V. | विश्ववाट् viśvavāt | विश्ववाहौ viśvavāhau | विश्ववाह: viśvavāhaḥ |
| A. | विश्ववाहं viśvavāham | विश्ववाहौ viśvavāhau | विश्वौह: viśvauhaḥ |
| | | | I. विश्ववाड्भि: viśvavāḍbhiḥ |

§ 209. श्वेतवाह *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing; e.g. Nom. Voc. श्वेतवा: *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr. Plur. श्वेतवोभि: *śvetavobhiḥ*, etc., Loc. Plur. श्वेतव:सु *śvetavaḥsu*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sār. I. 9, 14), and likewise श्वेतव: *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i.e. a cart-drawer) It has three bases : I. The Aṅga base अनड्वाह् *anaḍvāh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

| Singular. | Dual. | Plural. |
|---|---|---|
| N. अनड्वान् anaḍavān | N.A.V. अनड्वाहौ anaḍavāhau | N. अनड्वाह: anaḍavāhaḥ |
| V. अनडवन् anaḍavan | I.D. Ab. अनडुड्भ्यां anaḍuḍbhyām | A. अनडुह: anaḍuhaḥ |
| A. अनड्वाहं anaḍavāham | G.L. अनडुहो: anaḍuhoḥ | L. अनडुत्सु anaḍutsu |

If used as a neuter, at the end of a compound, it forms

| Singular. | Dual. | Plural. |
|---|---|---|
| N.A.V. अनडुद् anaḍud | अनडुही anaḍuhī | अनड्वांहि anaḍvāṁhi |

The rest like the masculine.

The feminine is अनडुही anaḍuhī or अनड्वाही anaḍvāhi (Pāṇ. VII. I, 98 vār).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural : Nom. आप: āpaḥ, Acc. अप: apaḥ, Instr. अद्भि: adbhīḥ, Loc. अप्सु apsū. (Accent. Pāṇ. VI. I. 1.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem. having good water; Acc. स्वापं *svāpam*; Instr. स्वपा svapā, etc. Nom. Plur. स्वापः *svāpaḥ*; Acc. स्वप: *svapaḥ*; Instr. स्वद्भि *svadbhiḥ*, etc. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वंपि *svampi* or स्वांपि svāmpi, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Sarasvatī (I. 9, 62) gives स्वांपि तडागानि *svāmpi taḍāgāni*, tanks with good water.

§ 212. पुंस् *puṁs*, man, has three bases: I. The Aṅga base पुमांस् *pumāṁs*; 2. The Pada base पुम् *pum*; 3. The Bha base पुंस् *puṁs*. (Accent, Pāṇ. VI. I, 171)

| **Singular** | **Dual.** | **Plural.** |
|---|---|---|
| N. पुमान् pumān | N.A.V. पुमांसौ pumāṁsau | N. पुमांस: pumāṁsaḥ |
| V. पुमन् puman | I.D. Ab. पुंभ्यां pumbhyām | A. पुंस: puṁsaḥ |
| A. पुमांसं pumāṁsam | G.L. पुंसो: puṁsoḥ | I. पुंभि: pumbhiḥ |
| I. पुंसा puṁsā | | L. पुंसु puṁsu |

The Loc. Plur. is written पुंसु *puṁsu*, not पुषु *puṁ*ṣu or पुन्सु *punsu* (§ 100, note). The Sarasvatī gives पुंक्षु *puṅkṣu* (I. 9, 70). Pāṇini (VIII. 3, 58) says that नुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष् ṣ; and therefore that change does not take place in सुहिन्सु *suhinsu* and पुंसु *puṁsu*. In the first, न् n is radical, not inserted; in the second, the Anusvāra represents an original म् ṁ. Cf. Siddh.-Kaum. Vol. I. p. 186: सुहिन्सु पुंस्वित्पादावनुस्वारसत्त्वेऽपि तस्य नुमूस्थानिकत्वाभावान्न षत्वमिति भाव: ।

In composition it is declined in the same manner if used in the

masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसी *supuṁsī*, Nom. Plur. सुपुमांसि *supumāṁsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. I, 171; 183): Base दिव् *div*, द्यु *dyu*. (See § 219.)

| Singular. | Dual. | Plural. |
|---|---|---|
| N. द्यौः dyauḥ | N.A.V. दिवौ divau | N. दिवः divaḥ |
| A. दिवं divam | I.D. Ab. द्युभ्यां dyubhyām | A. दिवः divaḥ |
| I. दिवा divā | G.L. दिवोः divoḥ | I. द्युभिः dyubhiḥ |
| D. दिवे dive | | D.Ab. द्युभ्यः dyubhyaḥ |
| Ab. G. दिवः divaḥ | | G. दिवां divām |
| L. दिवि divi | | I. द्युषु dyuṣu |
| V. द्यौः dyau | | |

Another base द्यो *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो go, § 219 (See Siddh.-Kaum. Vol. I.p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyauḥ*, सुदिवं *sudivam*, etc.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky; Dual सुदिवी *sudivī*; Plur. सुदिवि sudivi.

§ 214. A number of words in Sanskrit are what Greek grammarians would call Metaplasta, i.e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i.e. Nom. Voc. Acc. Sing. and Dual. Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ VI. I, 63.) Thus

| Defective Base : | Base Declined Throughout : |
|---|---|
| १. असन् asan, n. blood; | असृज् asṛj, n |
| २. आसन् āsan, n. face; | आस्य āsya, n. |
| ३. उदन् udan, n. water; | उदक udaka, n. |
| ४. दत् dut, m. tooth, Acc. Pl. दतः dataḥ; | दंत danta, n. |

| | |
|---|---|
| ५. [1]दोषम् doṣam (m.) n. arm; | दोस् dos, m. n. |
| ६. नस् nas, f. nose; Acc. Pl. नस: nasaḥ; | नासिका nāsikā, f. |
| ७. निश् niś, f. night; Acc. Pl. निश: niśaḥ; | निशा nisā, f. |
| ८. पद् pad, m. foot; Acc. Pl.[1] पद: padaḥ; | पाद pāda, m. |
| ९. पृत् pṛt, f. army[2]; Loc. Pl. पृत्सु pṛtsu; | पृतना pṛtanā, f. |
| १०. मांस् māṁs, n. meat[1]; | मांस māṁśa, D. |
| ११. मास् mas, m. month[2]; मास: māsaḥ; | मास masa, m. |
| १२. यकन् yakan, n. liver[3]; | यकृत् yakṛt, n. |
| १३. यूषन् yūṣan, m. pea-soup; | यूष yūṣa, m. |
| १४. शकन् śakan, n. ordure; | शकृत् śakṛt, n. |
| १५. स्नु snu, n. ridge; | सानु sānu, n. |
| १६. हृद् hṛd, n. (m.); Gen. Sing. हृद: hṛdaḥ; | हृदय hṛdaya, n. |

Hence in

No. 1. N.V.A. Sing. is असृक् asṛk only;
N.V.A. Dual is असृजी asṛjī only;
N.V. Plur. is असृंजि asṛñji only;
but | A. Plur. असृंजि asṛñji or असानि asāni.
I. Sing. असृजा asṛjā or अस्ना asnā.
I.Du. असृग्भ्यां asṛgbhyām or असभ्यां asabhyām.

No. 4. N.A.V. Sing. is दंत:, तं, त danta, am, a only;
N.V.A. Dual is दंतौ dantau only;
N.V. Plur. is दंता: dantāḥ only;
but. | A. Plur. दंतान् dantān or दत: dataḥ.
I. Sing. दंतेन dantena or दता datā
I. Dual. दंताभ्यां dantābhyām or दद्भ्यां dadbhyām.

No. 11. N.A.V. Sing. is मास:, सं, स māsaḥ, am, a only;
N.V.A. Dual is मासौ māsau only;
N.V. Plur. is मासा: māsāḥ only;

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1. No accent on Vibhakti
2. Siddh.-Kaum. Vol. I. p. 131.
1. Siddh.-Kaum. Vol. I. p. 141.
2. The Sarasvati gives all cases of मास् mās (I. 6, 35).
3. Pāṇ. VI. I, 63.

but | A. Plur. मासान् māsān or मास: māsaḥ.
I. Sing. मासेन māsena or मासा māsā.
I. Dual. मासाभ्यां māsābhyām or माभ्यां mābhyām.

No. 13. N.A.V. Sing. is यूष:, षं, ष yūṣaḥ, am, *a*, only;
N.A.V. Dual is यूषौ yūṣau only;
N.V. Plur. is यूषा: yūṣāḥ only;
but | A. Plur. यूषान् yūṣān or यूष्ण: yūṣṇaḥ.
I. Sing. यूषेण yūṣeṇa or यूष्णा yūṣṇā.
I. Du. यूषाभ्यां yūṣābhyām or –षभ्यां -ṣabhyām
L. Sing. यूषे yūṣe or षणि -ṣaṇi ro ष्णि -ṣni.

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषणी *doṣaṇī*, Nom. Dual. Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doṣan* may be used. (See Siddh.-Kaum. Vol. I. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

## 2. *Bases ending in Vowels*

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ a and आ ā.
2. Bases ending in derivative अ a and आ ā.

### 1. Bases ending in any vowels, except derivative अ a and आ ā

§ 216. Instead of attempting to learn, either according to the system followed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

### Bases in ऐ ai and औ au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants ऐ *ai* becomes आ *ā,* while औ au remains unchanged; and that before vowels both ऐ *ai* and औ *au* become आय् *āy* and आव् *āv*.

Base रै *rai*, राय् *rāy*, m. wealth; (Accent, Pāṇ. VI. I, 171.) नौ *nau*, नाव् *nāv*. f. śip; (Accent, Pāṇ. VI. I. 168.)

| | Singular. | | Dual. | | Plural. | |
|---|---|---|---|---|---|---|
| N.V. | राः rā-ḥ | नौः naū-ḥ | रायौ rāy-au | नावौ nāv-au | रायः rāy-aḥ | नावः nāv-aḥ |
| A. | रायं rāy-am | नावं nāv-am | " | " | रायः rāy-aḥ[1] | नावः nāv-aḥ |
| I. | राया rāy-ā | नावा nāv-ā | राभ्यां rā-bhyām | | राभिः rā-bhiḥ | नौभिः nau-bhiḥ |
| D. | राये rāy-e | नावे nāv-e | नौभ्यां nau-bhyām | | राभ्यः rā-bhyaḥ | नौभ्यः nau-bhyaḥ |
| Ab. | रायः rāy-aḥ | नावः nāv-aḥ | " | " | रायां rāy-ām | नावां nāv-ām |
| G. | " | " | रायोः | नावोः | | |
| L. | रायि rāy-i | नावि nāvi | rāy-oḥ | nāv-oḥ | रासु rā-su | मौषु mau-ṣu |

Decline ग्लौः *glauḥ*, m. the moon.

### Bases in ओ o.

§ 218. The only noun of importance is गो *go*, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pāṇ, VI. I, 182.)

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.V. | गौः gau-ḥ | गावौ gāv-au | गावः gāv-aḥ |
| A. | गां gā-m | " " | गाः gā-ḥ |
| I. | गवा gavā | गोभ्यां go-bhyām | गोभिः go-bhiḥ |
| D. | गवे gav-e | " " | गोभ्यः go-bhyaḥ |
| Ab. | गोः go-ḥ | " " | " " |
| G. | " | गवोः gav-oḥ | गवां gav-ām |
| L. | गविः gav-iḥ | " " | गोषु go-ṣu |

1. In the Veda the Acc. Plur. of रै rai occurs both as rāyaḥ (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; X. 140, 4) and rāyaḥ (Rv. I. 113, 4; III. 2, 15).

If bases in ऐ ai, ओ o, औ au are to be declined as neuters at the end of compounds, they shorten ऐ ai to इ i, and ओ o and औ au to उ *u*, and are then declined like neuters in इ i and उ u. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual. and Plural. Hence Instr. Sing. neut. सुरिणा suriṇā or सुराया surāyā; but only सुनुना sununā.

§ 219. द्यो dyo, fem. heaven, is declined like गो *go*. It concides in the Nom. and Voc. Sign. with दिव् *div*, sky, but differs from it in all other cases. (§ 213.)

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | द्यौ: dyauḥ | द्यावौ dyāvau | द्याव: dyāvaḥ |
| A. | द्यां dyām | " " | द्या: dyāḥ |
| I. | द्यवा dyavā | द्योभ्यां dyobhyām | द्योभि: dyobhiḥ |
| D. | द्यवे dyave | " " | द्योभ्य: dyobhyaḥ |
| Ab. | द्यो: dyoḥ | " " | " " |
| G. | " " | द्यवो: dyavoḥ | द्यवां dyavām |
| L. | द्यवि dyavi | " " | द्योषु dyoṣu |
| V. | द्यौ: dyauḥ | | |

Forms of dyu which occur in the Ṛg-veda:

Sign. N. dyaus; A. dīvam, dyām; I. divā (dīvā, by day); D. dive; G. divaḥ, dyoḥ; L. divī, dyavi; V. dyaūs (Rv. VI. 51, 5). Plur. N. dyāvaḥ; A. dyūn; I. dyūbhiḥ, Dual N. dyāvā.

Being used at the end of a compound द्यो *dyo* forms its neuter base as द्यु *dyu*; e.g. प्रद्यु *pradyu*, eminently celestial, Dual प्रद्युनी *pradyunī*, Plur. प्रद्यूनि *pradyūni* (Siddh.-Kaum. Vol. I, pp. 144, 145); while from दिव् *div* the neuter adjective was, as we saw. सुद्यु *sudyu*, having a good sky, Dual सुदिवी *sudivī*, Plur. सुदीवि *sudīvi* (Colebr. pp. 67, 73). प्रद्यु *pradyu*, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. Vol. I. p. 145.)

Note--There are no real nouns ending in ए e, though grammarians imagine such words as ए: eḥ, the sun, उद्यदे: *udyadeḥ*,

the rising sun; Nom. Dual. उद्यदयौ *udyadayau*, Nom. Plur. उद्यदयः *udyadayaḥ*.

**Bases in ई ī and ऊ ū.**

1. Monosyllabic Bases in ई *ī* and ऊ *ū*, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like धी *dhī*, thinking, क्री *krī*, buying लू *lū*, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final ई ī and ऊ *ū* into इय् *iy* and उव् *uv*, before vowels. (Pāṇ. VI. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Here they may either change ई *ī* and ऊ *ū* into इय् *iy* and उव् *uv*, or into य् y and व् *v*. They change it.

1. Into इय् *iy* and उव् *uv*:

(a) If the first member of the compound forms the predicate of the second, and the second maintains its nominal caracter. Thus परमनीः *paramanīḥ*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नीः *nīḥ* is treated as a noun, nad seems to have lost its verbal caracter. शुद्धधीः *suddhadhīḥ*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धधियं *suddhadhiyam*; कुधीः *kudhīḥ*, a man of bad thought, Acc. Sing. कुधियं *kudhiyam*,. (Sār.)

(b) If ई *ī* and ऊ *ū* are preceded by two radical initial consonants. जलक्रीः *jalakrīḥ*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakṛyam*. सुश्रीः *suśrīḥ*, well faring, Acc. Sing. सुश्रियं *suśriyam*. (Siddh.-Kaum. Vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. VI. 4, 82.)

2. Into य् y and व् *v*, under all other circumstances i.e. wherever the monosyllabic bases retain their verbal caracter. ग्रामणीः *grāmaṇīḥ*, leader of a village, Acc. Sing. ग्रामण्यं *grāmaṇyam;* here ग्राम *grāma* is not the predicate of नीः *nīḥ*, but is governed by नीः *nīḥ*, but is governed by नीः *nīḥ*, which retains so far its verbal caracter. प्रधीः pradhīḥ, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam*; here प्र *pra* is a preposition belonging to धी *dhī*, which retains its verbal nature. उन्नीः *unnīḥ*, leading out, Acc. Sing. उन्नयं *unnayam*; here उद् *ud* is a preposition belonging to नी *nī*. Though ई *ī* is preceded by two consonants, one only belongs to the root. शुद्धधीः *suddhadhīḥ* (if a Tatpuruṣa compound), thinking pure things, would form the Acc. Sing. शुद्धध्यं *suddhadhyam*, and thus be distinguished from शुद्धधीः *suddhadhīḥ* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. Vol. I. p. 119), which both have शुद्धधियं *suddhadhiyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई *ī* and ऊ *ū* either into इय् *iy* and उव् *uv*, or into य् *y* and व् *v*, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धीः *dhīḥ*, a thinker), or in such compounds as a noun admits of (सुधीः *sudhīḥ*[1], a good thinker; शुद्धधीः *suddhadhīḥ*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal caracter, and could therefore not be used by themselves, but only at the end of compoounds, preceded either by a preposition (प्रधीः *pradhīḥ*, providens) or by a noun which was governed by them. The noun in which ई *ī* and ऊ *ū* stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation

1. सुधीः sudhīḥ, is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं sudhiyam, etc., as if it were a Karmadhāraya compound. (Pāṇ. VI. 4, 85.)

(§330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव् *bhuv* before vowels, whether it be verbal or nominal (Pāṇ. VI. 4, 85.) Ex. स्वयंभूः *svayambhūḥ*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. I.6, 61. Siddh.-Kaum. Vol. I. p. 119.) Not, however, in वर्षाभूः *varṣābhūḥ*, frog, Acc. Sing. वर्षाभ्वं *varṣ ābhvam* (Pāṇ. VI. 4, 84), and in some other compounds, such as करभूः *karabhūḥ* or कारभूः *kārabhūḥ*, nail, पुनर्भूः *punarbhūḥ*, re-born, दृन्भूः *dṛnbhūḥ*, thunderbolt (Pāṇ. VI. 4, 84, vārt.)

### 2. Polysyllabic Bases in ई *ī* and ऊ *ū*.

§ 222. Polysyllabic bases in ई *ī* and ऊ *ū* being both masculine and feminine, such as पपीः *papīḥ*, protector, the sun, ययीः *yayīḥ*, road, and नृतूः *nṛtūḥ*, dancer, are declined like the verbal compounds प्रधीः *pradhīḥ* and वृक्षलूः *vṛkṣalūḥ* except that

1. they form the Acc. Sing. in ईं *īm* and ऊं *ūm;*
2. they form the Acc. Plur. in ईन् *īn* and ऊन् *ūn*.

Remember also, that those in ई *ī* form the Loc. Sing. in ई *ī* not in यि *yi*.

वातप्रमीः *vātapramīḥ*, antelope, may be declined like पपीः *papīḥ*; but if derived by क्विप् *kvip*, it may entirely follow the verbal प्रधीः *pradhīh* (Siddh.-Kaum. Vol. I, p. 116). The same applies to nouns like सुतीः *sutīḥ*, wishing for a son; सुखीः *sukhīḥ*, wishing for pleasure; They follow the verbal प्रधीः *pradhīḥ* throughout, but they have their Gen. and Abl. Sing. in ऊः *uḥ*; सुत्युः *sutyuḥ* (Siddh.-Kaum. Vol. I. p. 120). If the final long ई *ī* is preceded by two consonants, it is changed before vowels into इय् iy. Ex. शुष्कीः *śuṣ kīḥ*, शुष्कियौ *śuṣkiyau*, etc.

| | Monosyllabic, masc. and fem. | The same, at the end of compounds, used as a noun, masc. and fem. | The same, at the end of compounds, with initial double consonants, masc. and fem. | The same, in composition with prepositions, masc. and fem. | The same, in composition with a governed noun, masc. and fem. | Polysyllabic, masc. and fem. |
|---|---|---|---|---|---|---|
| | thinking. | a pure thinker. | water-buyer. | high-thinking. | village-leader. | sun. |
| | SINGULAR | SINGULAR. | SINGULAR. | SINGULAR. | SINGULAR. | SINGULAR. |
| N. | धीः *dhîḥ* | शुद्धधीः *śuddhadhîḥ* | जलक्रीः *jalakrîḥ* | प्रधीः *pradhîḥ* | ग्रामणीः *grâmaṇîḥ* | पपीः *papîḥ* |
| A. | धियं *dhiyam* | शुद्धधियं *śuddhadhiyam* | जलक्रियं *jalakriyam* | प्रध्यं *pradhyam* | ग्रामण्यं *grâmaṇyam* | पपीं *papîm* |
| I. | धिया *dhiyâ* | शुद्धधिया *śuddhadhiyâ* | जलक्रिया *jalakriyâ* | प्रध्या *pradhyâ* | ग्रामण्या *grâmaṇyâ* | पप्या *papyâ* |
| D. | धिये *dhiye* | शुद्धधिये *śuddhadhiye* | जलक्रिये *jalakriye* | प्रध्ये *pradhye* | ग्रामण्ये *grâmaṇye* | पप्ये *papye* |
| Ab.G. | धियः *dhiyaḥ* | शुद्धधियः *śuddhadhiyaḥ* | जलक्रियः *jalakriyaḥ* | प्रध्यः *pradhyaḥ* | ग्रामण्यः *grâmaṇyaḥ* | पप्यः *papyaḥ* |
| L. | धियि *dhiyi* | शुद्धधियि *śuddhadhiyi* | जलक्रियि *jalakriyi* | प्रध्यि *pradhyi* | ग्रामण्यां *grâmaṇyâm* * | पपी *papî* |
| V. | धीः *dhîḥ* | शुद्धधीः *śuddhadhîḥ* | जलक्रीः *jalakrîḥ* | प्रधीः *pradhîḥ* | ग्रामणीः *grâmaṇîḥ* | पपीः *papîḥ* |
| | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. |
| N.A.V. | धियौ *dhiyau* | शुद्धधियौ *śuddhadhiyau* | जलक्रियौ *jalakriyau* | प्रध्यौ *pradhyau* | ग्रामण्यौ *grâmaṇyau* | पप्यौ *papyau* |
| I.D.Ab. | धीभ्यां *dhîbhyâm* | शुद्धधीभ्यां *śuddhadhîbhyâm* | जलक्रीभ्यां *jalakrîbhyâm* | प्रधीभ्यां *pradhîbhyâm* | ग्रामणीभ्यां *grâmaṇîbhyâm* | पपीभ्यां *papîbhyâm* |
| G.L. | धियोः *dhiyoḥ* | शुद्धधियोः *śuddhadhiyoḥ* | जलक्रियोः *jalakriyoḥ* | प्रध्योः *pradhyoḥ* | ग्रामण्योः *grâmaṇyoḥ* | पप्योः *papyoḥ* |
| | PLURAL. | PLURAL. | PLURAL. | PLURAL. | PLURAL. | PLURAL. |
| N. | धियः *dhiyaḥ* | शुद्धधियः *śuddhadhiyaḥ* | जलक्रियः *jalakriyaḥ* | प्रध्यः *pradhyaḥ* | ग्रामण्यः *grâmaṇyaḥ* | पप्यः *papyaḥ* |
| A. | धियः *dhiyaḥ* | शुद्धधियः *śuddhadhiyaḥ* | जलक्रियः *jalakriyaḥ* | प्रध्यः *pradhyaḥ* | ग्रामण्यः *grâmaṇyaḥ* | पपीन् *papîn* ‡ |
| I. | धीभिः *dhîbhiḥ* | शुद्धधीभिः *śuddhadhîbhiḥ* | जलक्रीभिः *jalakrîbhiḥ* | प्रधीभिः *pradhîbhiḥ* | ग्रामणीभिः *grâmaṇîbhiḥ* | पपीभिः *papîbhiḥ* |
| D.Ab. | धीभ्यः *dhîbhyaḥ* | शुद्धधीभ्यः *śuddhadhîbhyaḥ* | जलक्रीभ्यः *jalakrîbhyaḥ* | प्रधीभ्यः *pradhîbhyaḥ* | ग्रामणीभ्यः *grâmaṇîbhyaḥ* | पपीभ्यः *papîbhyaḥ* |
| G. | धियां *dhiyâm* | शुद्धधियां *śuddhadhiyâm* | जलक्रियां *jalakriyâm* | प्रध्यां *pradhyâm* | ग्रामण्यां *grâmaṇyâm* † | पप्यां *papyâm* ‖ |
| L. | धीषु *dhîshu* | शुद्धधीषु *śuddhadhîshu* | जलक्रीषु *jalakrîshu* | प्रधीषु *pradhîshu* | ग्रामणीषु *grâmaṇîshu* | पपीषु *papîshu* |

* Words ending in नी *nî*, leader, form their Loc. Sing. in आं *âm*. (Sâr.) † Or ग्रामणीनां *grâmaṇînâm*. Words of the Senânî class take आं *âm* or नां *nâm*. (Sâr. 1. 6, 62.) ‡ पपीः *papîḥ*, at the end of a fem. comp.; Rûpâvali, p. 9 b. ‖ It does not take नां *nâm*. (Siddh.-Kaum. vol. 1. p. 116.)

| | Monosyllabic, masc. and fem. | The same, at the end of compounds, used as a noun, masc. and fem. | The same, at the end of compounds, with initial double consonants, masc. and fem. | The same, in composition with prepositions, masc. and fem. | The same, in composition with a governed noun, masc. and fem. | Polysyllabic, masc and fem. |
|---|---|---|---|---|---|---|
| | cutter. | best cutter. | dice-player. | cutting asunder. | corn-cutter. | dancer. |
| | SINGULAR. | SINGULAR. | SINGULAR. | SINGULAR. | SINGULAR. | SINGULAR. |
| N. | लूः *lûḥ* | परमलूः *paramalûḥ* | कटप्रूः *kaṭaprûḥ* | विलूः *vilûḥ* | यवलूः *yavalûḥ* | नृतूः *nṛitûḥ* |
| A. | लुवं *luvam* | परमलुवं *paramaluvam* | कटप्रुवं *kaṭapruvam* | विल्वं *vilvam* | यवल्वं *yavalvam* | नृतूं *nṛitûm* |
| I. | लुवा *luvâ* | परमलुवा *paramaluvâ* | कटप्रुवा *kaṭapruvâ* | विल्वा *vilvâ* | यवल्वा *yavalvâ* | नृत्वा *nṛitvâ* |
| D. | लुवे *luve* | परमलुवे *paramaluve* | कटप्रुवे *kaṭapruve* | विल्वे *vilve* | यवल्वे *yavalve* | नृत्वे *nṛitve* |
| Ab. G. | लुवः *luvaḥ* | परमलुवः *paramaluvaḥ* | कटप्रुवः *kaṭapruvaḥ* | विल्वः *vilvaḥ* | यवल्वः *yavalvaḥ* | नृत्वः *nṛitvaḥ* |
| L. | लुवि *luvi* | परमलुवि *paramaluvi* | कटप्रुवि *kaṭapruvi* | विल्वि *vilvi* | यवल्वि *yavalvi* | नृत्वि *nṛitvi* |
| V. | लूः *lûḥ* | परमलूः *paramalûḥ* | कटप्रूः *kaṭaprûḥ* | विलूः *vilûḥ* | यवलूः *yavalûḥ* | नृतूः *nṛitûḥ* |
| | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. | DUAL. |
| N. A. V. | लुवौ *luvau* | परमलुवौ *paramaluvau* | कटप्रुवौ *kaṭapruvau* | विल्वौ *vilvau* | यवल्वौ *yavalvau* | नृत्वौ *nṛitvau* |
| I. D. Ab. | लूभ्यां *lûbhyâm* | परमलूभ्यां *paramalûbhyâm* | कटप्रूभ्यां *kaṭaprûbhyâm* | विलूभ्यां *vilûbhyâm* | यवलूभ्यां *yavalûbhyâm* | नृतूभ्यां *nṛitûbhyâm* |
| G. L. | लुवोः *luvoḥ* | परमलुवोः *paramaluvoḥ* | कटप्रुवोः *kaṭapruvoḥ* | विल्वोः *vilvoḥ* | यवल्वोः *yavalvoḥ* | नृत्वोः *nṛitvoḥ* |
| | PLURAL. | PLURAL. | PLURAL. | PLURAL. | PLURAL. | PLURAL. |
| N. | लुवः *luvaḥ* | परमलुवः *paramaluvaḥ* | कटप्रुवः *kaṭapruvaḥ* | विल्वः *vilvaḥ* | यवल्वः *yavalvaḥ* | नृत्वः *nṛitvaḥ* |
| A. | लुवः *luvaḥ* | परमलुवः *paramaluvaḥ* | कटप्रुवः *kaṭapruvaḥ* | विल्वः *vilvaḥ* | यवल्वः *yavalvaḥ* | नृतून् *nṛitûn*† |
| I. | लूभिः *lûbhiḥ* | परमलूभिः *paramalûbhiḥ* | कटप्रूभिः *kaṭaprûbhiḥ* | विलूभिः *vilûbhiḥ* | यवलूभिः *yavalûbhiḥ* | नृतूभिः *nṛitûbhiḥ* |
| D. Ab. | लूभ्यः *lûbhyaḥ* | परमलूभ्यः *paramalûbhyaḥ* | कटप्रूभ्यः *kaṭaprûbhyaḥ* | विलूभ्यः *vilûbhyaḥ* | यवलूभ्यः *yavalûbhyaḥ* | नृतूभ्यः *nṛitûbhyaḥ* |
| G. | लुवां *luvâm* | परमलुवां *paramaluvâm* | कटप्रुवां *kaṭapruvâm* | विल्वां *vilvâm* | यवल्वां *yavalvâm** | नृत्वां *nṛitvâm* |
| L. | लूषु *lûshu* | परमलूषु *paramalûshu* | कटप्रूषु *kaṭaprûshu* | विलूषु *vilûshu* | यवलूषु *yavalûshu* | नृतूषु *nṛitûshu* |

* The Sâr. gives also यवलूनां *yavalûnâm*.

† नृतूः *nṛitûḥ*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामण्ये स्त्रियै *grāmaṇye striyai*, खलप्वे स्त्रियै *khalapve striyai* (Kāśikā I. 4, 3). Sometimes, however, if the meaning of a compound is such that it may be itself be applied to a woman as well as to a man, e.g. प्रधीः *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मीः *lakṣmīḥ*, except in the Acc. Sing. and Plur. where they take अं am and अः *aḥ*; प्रध्यं *pradhyam*, प्रध्यः *pradhyaḥ*, not प्रधीं *pradhīm* or प्रधीः *pradhīḥ* (Siddh.-Kaum. Vol. I. p. 136). A similar argument is applied to पुनर्भूः *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भु *he punarbhu* (Siddh.-Kaum. Vol. I. p. 138), and take the five fuller feminine terminations (§ 224).

| | Masc. and Fem. | | Fem. only. |
|---|---|---|---|
| | **Singular.** | | **Singular.** |
| N. | प्रधीः pradhīḥ | | प्रधीः pradhīḥ |
| A. | प्रध्यं pradhyam | | प्रध्यं pradhyam |
| I. | प्रध्या pradhyā | | प्रध्या pradhyā |
| D. | प्रध्ये pradhye | | प्रध्यै pradhyai |
| Ab. | प्रध्यः pradhyaḥ | | प्रध्याः pradhyāḥ |
| G. | प्रध्यः pradhyaḥ | | प्रध्याः pradhyāḥ |
| L. | प्रध्यि pradhyi | or | प्रध्यां pradhyām |
| V. | प्रधीः pradhiḥ | or | प्रधि pradhi |
| | **Dual.** | | **Dual.** |
| N.A.V. | प्रध्यौ pradhyau | | प्रध्यौ pradhyau |
| I.D. Ab. | प्रधीभ्यां pradhībhyām | | प्रधीभ्यां pradhībhyām |
| G.L. | प्रध्योः pradhyoḥ | | प्रध्योः pradhyoḥ |
| | **Plural.** | | **Plural.** |
| N. | प्रध्यः pradhyaḥ | | प्रध्यः pradhyaḥ |
| A. | प्रध्यः pradhyaḥ | | प्रध्यः pradhyaḥ |

| | | |
|---|---|---|
| I. | प्रधीभिः pradhībhiḥ | प्रधीभिः pradhībḥiḥ |
| D. Ab. | प्रधीभ्यः pradhībhyaḥ | प्रधीभ्यः pradhībhyaḥ |
| G. | प्रध्यां pradhyām | प्रधीनां pradhīnām |
| L. | प्रधीषु pradhīṣu | प्रधीषु pradhīṣu |

I. Monosyllabic Bases in ई *ī* and ऊ *ū*, being Feminine only.

§ 224. Bases like धी *dhī*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *ī* and ऊ *ū*, such as लू *lū*, a cutter. Their only pecularity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, आः *āḥ*, आं *ām*, and नां *nām*.

| Monosyllabic fem. only. | Optional fuller forms. | Monosyllabic fem. only. | Optional fuller forms. |
|---|---|---|---|
| Thought. | | Earth. | |
| **Singular.** | | **Singular.** | |
| N. धीः dhīḥ | | भूः bhūḥ | |
| A. धियं dhiyam | | भुवं bhuvam | |
| I. धिया dhiyā | | भुवा bhuvā | |
| D. धिये dhiye | धियै dhiyai | भुवे bhuve | भुवै bhuvai |
| Ab. धियः dhiyaḥ | धियाः dhiyāḥ | भुवः bhuvaḥ | भुवाः bhuvāḥ |
| G. धियः dhiyaḥ | धियाः dhiyāḥ | भुवः bhuvaḥ | भुवाः bhuvāḥ |
| L. धियि dhiyi | धियां dhiyām | भुवि bhuvi | भुवां bhuvām |
| V. धीः dhīḥ | | भूः bhūḥ | |
| **Dual.** | | **Dual.** | |
| N.A.V. धियौ dhiyau | | भुवौ bhuvau | |
| I.D.Ab. धीभ्यां dhībhyām | | भूभ्यां bhūbhyām | |
| G.L. धियोः dhiyoḥ | | भुवोः bhuvoḥ | |
| **Plural.** | | **Plural.** | |
| N. धियः dhiyaḥ | | भुवः bhuvaḥ | |
| A. धियः dhiyaḥ | | भुवः bhuvaḥ | |

| | | | | |
|---|---|---|---|---|
| I. | धिभि: dhibhiḥ | | भूभि: bhūbhiḥ | |
| D. Ab. | धीभ्य: dhībhyaḥ | | भूभ्य: bhūbhyaḥ | |
| G. | धियां dhiyām | धीनां dhinām | भुवां bhuvām | भूनां bhūnām |
| L. | धीषु dhīṣu | | भूषु bhūṣu | |

2. Polysyllabic Bases in ई *ī* and ऊ *ū*, being Feminine only.

§ 225. (1) These base always take the full feminine terminations.

2. They change their final ई *ī* and ऊ *ū* into य् *y* and व् *v* before terminations beginning with vowels.

3. They take म् *m* and स् *s* as the terminations of the Acc. Sing. and Plural.

4. They shorten their final ई *ī* and ऊ *ū* in the Vocative Singular.

5. Remeber that most nouns in ई *ī* have no स् *s* in the Nom. Sing., while those in ऊ *ū* have it.

Note– Some nouns in ई *ī* take स् *s* in the Nom. Sing.: अवी: *avīḥ*, not desiring (applied to women); लक्ष्मी: *lakṣmīḥ*, goddess of prosperity; तरी: *tarīḥ*, boat; तंत्री: *tantrīḥ*, lute.

Versus memorialis: अवीलक्ष्मीतरीतंत्रीधीह्रीश्रीणामुदाहृत: सप्तानामेव शब्दानां सिलोपो न कदाचन।। (Sār. p. 18 a.)

| Base नदी nadī and नद्य् nady. | | Base वधू vadhū and वध्व् vadhv. |
|---|---|---|
| | **Singular.** | **Singular.** |
| | Fem. | Fem. |
| N. | नदी nadī | N. वधू: vadhū-ḥ |
| A. | नदीं nadī-m | A. वधूं vadhū-m |
| I. | नद्या nady-ā | I. वध्वा vadhv-ā |
| D. | नद्यै nady-ai | D. वध्वै vadhv-ai |
| Ab. | नद्या: nady-āḥ | Ab. वध्वा: vadhv-āḥ |
| G. | नद्या: nady-āḥ | G..वध्वा: vadhv-āḥ |
| L. | नद्यां nady-ām | L. वध्वां vadhv-ām |
| V. | नदि nadi | V. वधु vadhu |

**Dual.**

N.A.V. नद्यौ nady-aū

I.D. Ab. नदीभ्यां nadī-bhyām

G.L. नद्योः nady-oḥ

**Plural.**

N.V. नद्यः nady-aḥ

A. नदीः nadī-ḥ

I. नदीभिः nadī-bhiḥ

D. नदीभ्यः nadī-bhyaḥ

Ab. नदीभ्यः nadī-bhyaḥ

G. नदीनां nadī-nām

L. नदीषु nadī-ṣu

**Dual.**

N.A.V. वध्वौ vadhv-au

I.D. Ab. वधूभ्यां vadhū-bhyām

G.L. वध्वोः vadhv-oḥ

**Plural.**

N.V. वध्वः vadhv-aḥ

A. वधूः vadhū-ḥ

I. वधूभिः vadhū-bhiḥ

D. वधूभ्यः vadhū-bhyaḥ

Ab. वधूभ्यः vadhū-bhyaḥ

G. वधूनां vadhū-nām

L. वधूषु vadhū-ṣu

Compounds ending in Monosyllabic Feminine Bases in ई *ī* and ऊ *ū*

§ 226. Compunds the last member of which is a monosyllabic feminine base in ई *ī* or ऊ *ū*, are declined alike the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem[1]. if it means a good mind, or having a good mind, is declined exactly like धीः *dhīh*. सुभ्रूः *subhrūḥ*, masc. and fem. having a good brow, is declined exactly

1. The following rule is taken from the Siddh.-Kaum. Vol. I. p. 136. If धीः dhīḥ, intellect, stands at the end of the Karmadhāraya compound like प्रधीः pradhīḥ, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः pradhīḥ, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः lakṣmīḥ. It would thus become identical with प्रधीः pradhīḥ, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take अं am and अः aḥ. The difference, therefore, would be the substitution of य् y for इय् iy before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in इ i, these being the only points of difference between the declension of लक्ष्मीः lakṣmīḥ and धीः dhīḥ. fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः pradhīḥ, agrees with the rules given above with regard to सुधीः sudhīḥ. etc.

like भ्रूः *bhrūḥ*[1] , without excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)[2] for the masculine or the simple terminations (ए *e*, अः *aḥ*, अः *aḥ*, इ *i*, आं *ām*) for the feminine. The same applies to the compund सुधी *sudhī*, when used as a substantive, good intellect.

If the same compounds are used as neuter, they shorten the final ई *ī* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛdu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

| | Masc. and Fem. | Optional fuller forms. | Optional forms for neuters, except Nom. Acc. Voc. |
|---|---|---|---|
| | good-thoughted | | |
| | **Singular.** | **Singular.** | **Singular.** |
| N. | सुधीः sudhīḥ | | सुधि sudhi |
| A. | सुधियं sudhiyam | | सुधि sudhi |
| I. | सुधिया sudhiyā | | or सुधिना sudhinā |
| D. | सुधिये sudhiye | सुधियै sudhiyai | or सुधिने sudhine |
| Ab. | सुधियः sudhiyaḥ | सुधियाः sudhiyāh | or सुधिनः sudhinaḥ |
| G. | सुधियः sudhiyaḥ | सुधियाः sudhiyāḥ | or सुधिनः sudhinaḥ |
| L. | सुधियि sudhiyi | सुधियां sudhiyām | or सुधिनि sudhini |
| V. | सुधीः sudhīḥ | | सुधि sudhi or सुधे sudhe |

1. The Voc. Sing. सुभ्रु subhru is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वासि हे सुभ्रु hā pitaḥ kvāsi he subhru, Oh father, where are you, Oh you fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh-Kaum. Vol. I. P. 137.)
2. I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी bahuśreyasī, the feminine श्रेयसी śreyasī retains its feminine caracter (nadītva) throughout (Siddh.-Kaum. vol. I. p. 116); and the same is distinctly maintained for the compound प्रधीः pradhīḥ, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum. Vol. I. p. 119.)

| Dual. | Dual. | Dual. |
|---|---|---|
| N.A.V. सुधियौ sudhiyau | | सुधिनी sudhinī |
| I.D.Ab. सुधीभ्यां sudhībhyām | | or सुधिभ्यां sudhibhyām |
| G.L. सुधियोः sudhiyoḥ | | or सुधिनोः sudhinoḥ |
| **Plural.** | **Plural.** | **Plural.** |
| N.V. सुधियः sudhiyaḥ | | सुधीनि sudhīni |
| A. सुधियः sudhiyaḥ | | सुधीनि sudhīni |
| I. सुधीभिः sudhībhiḥ | | or सुधीभिः sudhībhiḥ |
| D. सुधीभ्यः sudhībhyaḥ | | or सुधीभ्यः sudhibhyaḥ |
| Ab. सुधीभ्यः sudhībhyaḥ | | or सुधीभ्यः sudhibhyaḥ |
| G. सुधियां sudhiyām | सुधीनां sudhīnām | or सुधीनां sudhīnām |
| L. सुधीषु sudhīṣu | | or सुधिषु sudhiṣu |

| Masc. and Fem. | Optional fuller forms. | Optional forms for neuters. except Nom. Acc. Voc. |
|---|---|---|

with beautiful brows.

| Singular. | Singular. | Singular. |
|---|---|---|
| N. सुभ्रूः subhrūḥ | | सुभ्रु subhru |
| A. सुभ्रुवं subhruvam | | सुभ्रु subhru |
| I. सुभ्रुवा subhruvā | | or सुभ्रुणा subhruṇā |
| D. सुभ्रुवे subhruve | सुभ्रुवै subhruvai | or सुभ्रुणे subhruṇe |
| Ab. सुभ्रुवः subhruvaḥ | सुभ्रुवाः subhruvāḥ | or सुभ्रुणः subhruṇaḥ |
| G. सुभ्रुवः subhruvaḥ | सुभ्रुवाः subhruvāḥ | or सुभ्रुणः subhruṇaḥ |
| L. सुभ्रुवि subhruvi | सुभ्रुवां subhruvām | or सुभ्रुणि subhruṇi |
| V. सुभ्रूः subhrūḥ | | सुभ्रु subhru or भ्रो -bhro |
| **Dual.** | **Dual.** | **Dual.** |
| N.A.V. सुभ्रुवौ subhruvau | | सुभ्रुणी subhruṇī |
| I.D.Ab. सुभ्रूभ्यां subhrūbhyām | | or सुभ्रुभ्यां subhrubhyām |
| G.L. सुभ्रुवोः subhruvoḥ | | or सुभ्रुणोः subhruṇoḥ |

| | Plural. | Plural. | Plural. |
|---|---|---|---|
| N.V. | सुभ्रुव: subhruvaḥ | | सुभ्रूणि subhrūṇi |
| A. | सुभ्रुव: subhruvaḥ | | सुभ्रूणि subhrūṇi |
| I. | सुभ्रूभि: subhrūbhiḥ | | or सुभ्रुभि: subhrubhiḥ |
| D. | सुभ्रूभ्य: subhrūbhyaḥ | | or सुभ्रूभ्य: subhrūbhyaḥ |
| Ab. | सुभ्रूभ्य: subhrūbhyaḥ | | or सुभ्रूभ्य: subhrūbhyaḥ |
| G. | सुभ्रुवां subhruvām | सुभ्रूणां subhrūṇām | or सुभ्रूणां subhrūṇām |
| L. | सुभ्रूषु subhrūṣu | | or सुभ्रुषु subhruṣu |

Compounds ending in Polysyllabic Feminine Bases in ई *ī* and ऊ *ū*.

§ 227. Feminine nouns like नदी *nadī* and चमू *camū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasī,* a man who has many auspicious qualities (Siddh.-Kaum. Vol. I. pp. 116, 117), and अतिचमू *aticamū*, one who is better than an army (Siddh.-Kaum. Vol. I. p. 123), are declined in the masculine and feminine :

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | बहुश्रेयसी bahuśreyasī[1] | बहुश्रेयस्यौ bahuśreyasyau | बहुश्रेयस्य: bahuśreyasyaḥ |
| A. | बहुश्रेयसीं bahuśreyasīm | बहुश्रेयस्यौ bahuśreyasyau | बहुश्रेयसीन् bahuśreyasīn |
| I. | बहुश्रेयस्या bahuśreyasyā | बहुश्रेयसीभ्यां bahuśreyasībhyām | बहुश्रेयसीभि: bahuśreyasībhiḥ |
| D. | बहुश्रेयस्यै bahuśreyasyai | बहुश्रेयसीभ्यां bahuśreyasībhyām | बहुश्रेयसीभि: bahuśreyasībhiḥ |
| Ab. | बहुश्रेयस्या: bahusreyasyāḥ | बहुश्रेयसीभ्यां bahusreyasībhyām | बहुश्रेयसीभि: bahusreyasībhiḥ |
| G. | बहुश्रेयस्या: bahuśreyasyāḥ | बहुश्रेयस्यो: bahuśreyasyoḥ | बहुश्रेयसीनां bahuśreyasīnām |
| L. | बहुश्रेयस्यां bahuśreyasyām | बहुश्रेयस्यो: bahuśreyasyoḥ | बहुश्रेयसीषु bahuśreyasīṣu |
| V. | बहुश्रेयसि bahuśreyasi | बहुश्रेयस्यौ bahuśreyasyau | बहुश्रेयस्य: bahuśreyasyaḥ |
| N. | अतिचमू: aticamūḥ | अतिचम्वौ aticamvau | अतिचम्व: aticamvaḥ |
| A. | अतिचमूं aticamūm | अतिचम्वौ aticamvau | अतिचमून् aticamūn |

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1. From लक्ष्मी: *lakṣmīḥ*, the Nom, Sing, would be अतिलक्ष्मी: *atilakṣmīḥ*

| | | |
|---|---|---|
| I. अतिचम्वा aticamvā | अतिचमूभ्यां aticamūbhyām | अतिचमूभिः aticamūbhiḥ |
| D. अतिचम्वै aticamvai | अतिचमूभ्यां aticamūbhyām | अतिचमूभ्यः aticamūbhyaḥ |
| Ab. अतिचम्वाः aticamvāḥ | अतिचमूभ्यां aticamūbhyām | अतिचमूभ्यः aticamūbhyaḥ |
| G. अतिचम्वाः aticamvāḥ | अतिचम्वोः aticamvoḥ | अतिचमूनां aticamūnām |
| L. अतिचम्वां aticamvām | अतिचम्वोः aticamvoḥ | अतिचमूषु aticamūṣu |
| V. अतिचमु aticamu | अतिचम्वौ aticamvau | अतिचम्वः aticamvaḥ[1] |

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी bahuśreyasī, except in the Acc. Sing. and Plur., where they form कुमार्यं *kumāryam* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. Vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्त्र्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *stri* and स्त्रिय् *striy*. (Accent, Pāṇ. VI. I, 168.)

| Singular. | Dual. | Plural. |
|---|---|---|
| N. स्त्री strī | N.A.V. स्त्रियौ strīyau | N. स्त्रियः striyaḥ |
| A. स्त्रीं strīm or स्त्रियं striyam | I.D.Ab. स्त्रीभ्यां strībhyām | A. स्त्रीः strīḥ or स्त्रियः striyaḥ |
| I. स्त्रिया striyā | G. L. स्त्रियोः striyoḥ | I. स्त्रीभिः strībhiḥ |
| D. स्त्रियै striyaī | | D. Ab. स्त्रीभ्यः strībhyaḥ |
| Ab. G. स्त्रियाः striyāḥ | | G. स्त्रीणां striṇām (Pāṇ. I.4, 5) |
| L. स्त्रियां striyām | | L. स्त्रीषु strīṣū |
| V. स्त्रि stri (Pāṇ. I. 4, 4) | | |

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

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1. The neuter is said to be N.A.V. Sing. बहुश्रेयसी bahuśreyasī, N.A.V. Dual बहुश्रेयसीनी bahuśreyasīnī, N.A.V. Plur. बहुश्रेयसीनि bahuśreyasīni, Dat. Sing. बहुश्रेयस्यै (स्ये ?) or सीने bahuśreyasyai (osye?) or -sīne. etc.

**Singular.**

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| N. | अतिस्त्रिः atistrih | अतिस्त्रिः atistriḥ | अतिस्त्रि atistri |
| A. | अतिस्त्रिं atistrim or<br>अतिस्त्रियं atistriyam | अतिस्त्रिं atistrim or<br>अतिस्त्रियं atistriyam | अतिस्त्रि atistri |
| I. | अतिस्त्रिणा atistriṇā | अतिस्त्रिया atistriyā | अतिस्त्रिणा atistriṇā |
| D. | अतिस्त्रये atistraye | अतिस्त्रियै atistriyai or<br>अतिस्त्रये atistraye | अतिस्त्रिणे atistriṇe or<br>अतिस्त्रये atistraye |
| Ab.G. | अतिस्त्रेः atistreḥ | अतिस्त्रियाः atistriyāḥ or<br>अतिस्त्रेः atistreḥ | अतिस्त्रिणः atistriṇaḥ or<br>अतिस्त्रेः atistreḥ |
| I. | अतिस्त्रौ atistrau | अतिस्त्रियां atistriyām or<br>अतिस्त्रौ atistrau | अतिस्त्रिणि atistriṇi or<br>अतिस्त्रौ atistrau |
| V. | अतिस्त्रे atistre | अतिस्त्रे atistre | अतिस्त्रे atistre |

**Dual.**

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| N.A.V. | अतिस्त्रियौ atistriyau | अतिस्त्रियौ atistriyau | अतिस्त्रिणी atistriṇī |
| I.D.Ab. | अतिस्त्रिभ्यां atistribhyām | अतिस्त्रिभ्यां atistribhyām | अतिस्त्रिभ्यां atistribhyām |
| G.L. | अतिस्त्रियोः atistriyoḥ | अतिस्त्रियोः atistriyoḥ | अतिस्त्रिणोः atistriṇoḥ |

**Plural.**

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| N.V. | अतिस्त्रयः atistrayaḥ | अतिस्त्रयः atistrayaḥ | अतिस्त्रीणि atistrīṇi |
| A. | अतिस्त्रीन् atistrīn or<br>अतिस्त्रियः atistriyaḥ | अतिस्त्रीः atistrīḥ or<br>अतिस्त्रियः atistriyaḥ | अतिस्त्रीणि atistrīṇi |
| I. | अतिस्त्रिभिः atistribhiḥ | अतिस्त्रिभिः atistribhiḥ | अतिस्त्रिभिः atistribhiḥ |
| D.Ab. | अतिस्त्रिभ्यः atistribhyaḥ | अतिस्त्रिभ्यः atistribhyaḥ | अतिस्त्रिभ्यः atistribhyaḥ |
| G. | अतिस्त्रीणां atistrīṇām | अतिस्त्रीणां atistrīṇām | अतिस्त्रीणां atistrīṇām |
| L. | अतिस्त्रिषु atistriṣu | अतिस्त्रिषु atistriṣu | अतिस्त्रिषु atistriṣu |

In the masculine final ई *ī* is shortened to इ *i*, and the compound declined like कविः *kavī*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. Vol. I. p. 134.)

The feminine may be the same as the masculine, except in the

Instr. Sing and Acc. Polur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

**Bases in इ *i* and उ *u*, Masculine, Feminine, Neuter.**

§ 230. There are masculine, feminine and neuter bases in इ *i* and उ *u*. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ *i* are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचि: *śuciḥ*, masc. bright: शुचि: *śuciḥ*, fem.; शुचि *śuci*, neut.

The same applies to adjectives in उ *u,* except that they may form their feminine either without any change, or by adding ई *ī*. Thus लघु: *laghuḥ*, light, is in the fem. either लघु: *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ *u* is preceded by more than one consonant, the fem. does not take ई *ī*. Thus पांडु *pāṇḍu*, pale; fem. पांडु: *pāṇḍuḥ*.

Some adjectives in उ *u* lengthen their vowel in the fem., and are then declined like वधू: *vadhūh*. Thus पंगु: *paṅguḥ*, lame; fem. पंगू: *paṅgūḥ*. Likewise कुरु: *kuruḥ*, a Kuru; fem. कुरू: *kurūḥ*: some compounds ending in ऊरु: *ūruḥ*, thigh, such as वामोरु: *vāmoruḥ*, with handsome thighs, fem. वामोरु: *vāmoruḥ*.

**Singular.**

| | Bases in इ i. | | | Bases in उ u | | |
|---|---|---|---|---|---|---|
| | Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| Base | कवि | मति | वारि | मृदु | मृदु | मृदु |
| | kavi, poet | mati, thought | vāri, water | mṛdu, soft | mṛdu, soft | mṛdu, soft |
| N. | कवि: | मति: | वारि | मृदु: | मृदु: | मृदु |
| | kavi-ḥ | mati-ḥ | vāri | mṛdu-ḥ | mṛdu-ḥ | mṛdu |
| A. | कविं | मतिं | वारि | मृदुं | मृदुं | मृदु |
| | kavi-m | mati-m | vāri | mṛdu-m | mṛdu-m | mṛdu |

| | | | | | | |
|---|---|---|---|---|---|---|
| I. | कविना<br>kavi-nā | मत्या<br>maty-ā | वारिणा<br>vāri-ṇā | मृदुना<br>mṛdu-nā | मृद्वा<br>mṛdv-ā | मृदुना<br>mṛdu-nā |
| D. | कवये<br>kavay-e | मतये<br>mataye or<br>मत्यै maty-ai | वारिणे<br>vāri-ṇe | मृदवे<br>mṛdav-e | मृदवे<br>mṛdav-e or<br>मृद्वै mṛdv-ai | मृदुने<br>mṛdu-ne or<br>मृदवे mṛdav-e |
| Ab.G. | कवे:<br>kave-ḥ | मते:<br>mat-eḥ or<br>मत्या: maty-āḥ | वारिण:<br>vāri-ṇaḥ | मृदो:<br>mṛdo-ḥ | मृदो:<br>mṛdo-ḥ or<br>मृद्वा: mṛdv-āḥ | मृदुन:<br>mṛdu-naḥ or<br>मृदो: mṛdo-ḥ |
| L. | कवौ<br>kavau | मतौ<br>matau or<br>मत्यां maty-ām | वारिणि<br>vāri-ṇi | मृदौ<br>mṛdav | मृदौ *mṛdav* or<br>मृद्वां mṛdv-ām | मृदनि mṛda-ni<br>मृदौ mṛdau |
| V. | कवे<br>kave | मते<br>mate | वारि vāri-or[1]<br>वारे vāre[2] | मृदो<br>mṛdo | मृदो<br>mṛdo | मृदु mṛdu or<br>मृदो mṛdo |

**Dual.**

| | | | | | | |
|---|---|---|---|---|---|---|
| N.A.V. | कवी<br>kavi | मती<br>matī | वारिणी<br>vāri-ṇī | मृदू<br>mṛdū | मृदू<br>mṛdū | मृदुनी<br>mṛdu-nī |
| I.D.Ab. | कविभ्यां<br>kavi-bhyām | मतिभ्यां<br>mati-bhyām | वारिभ्यां<br>vāri-bhyām | मृदुभ्यां<br>mṛdu-bhyām | मृदुभ्यां<br>mṛdu-bhyām | मृदुभ्यां<br>mṛdu-bhyām |
| G.L. | कव्या:<br>kavy-āḥ | मत्यो:<br>maty-oḥ | वारिणो:<br>vāri-ṇoḥ | मृद्वो:<br>mṛdv-oḥ | मृद्वो:<br>mṛdv-oḥ | मृदुनो:<br>mṛdun-oḥ or<br>मृद्वो: mṛdv-oḥ |

**Plural**

| | | | | | | |
|---|---|---|---|---|---|---|
| N.V. | कवय:<br>kavay-aḥ | मतय:<br>matay-aḥ | वारीणि<br>vārī-ṇi | मृदव:<br>mṛdav-aḥ | मृदव:<br>mṛdav-aḥ | मृदूनि<br>mṛdū-ni |
| A. | कवीन्<br>kavī-n | मती:<br>matī-ḥ | वारीणि<br>vārī-ṇi | मृदून्<br>mṛdū-n | मृदू:<br>mṛdū-ḥ | मृदूनि<br>mṛdū-ni |

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1. The Guṇa in the Voc. Sing. of neuters in इ i, उ *u*, ऋ ṛ, is approved by Mādhyandini Vyāghrapād, as may be seen from the following verse: संबोधने तूशनसस्त्रिरूपं सांतं तथा नांतमथाप्पदंतं। माध्यंदिनिर्वष्टि गुणं त्यिगंते नपुंसके व्याघ्रपदां वरिष्ठः।।
2. Nouns ending in short इ i, उ *u*, ऋ ṛ, and अ *a*, and having the accent on these vowels, may throw the accent on नां nām in the Gen. Plur. (Pān. VI. I, 177). Hence matīnām, or, more usually matīnām.

| | | | | | | |
|---|---|---|---|---|---|---|
| I. | कविभिः | मतिभिः | वारिभिः | मृदुभिः | मृदुभिः | मृदुभिः |
| | kavi-bhiḥ | mati-bhiḥ | vāri-bhiḥ | mṛdu-bhiḥ | mṛdu-bhiḥ | mṛdu-bhiḥ |
| D.Ab. | कविभ्यः | मतिभ्यः | वारिभ्यः | मृदुभ्यः | मृदुभ्यः | मृदुभ्यः |
| | kavi-bhyaḥ | mati-bhyaḥ | vāri-bhyaḥ | mṛdu-bhyaḥ | mṛdu-bhyaḥ | mṛdu-bhyaḥ |
| G. | कवीनां | मतीनां | वारीणां | मृदूनां | मृदूनां | मृदूनां |
| | kavī-nām[1] | matī-nām | vārī-ṇām | mṛdū-nām | mṛdū-nām | mṛdū-nām |
| L. | कविषु | मतिषु | वारिषु | मृदुषु | मृदुषु | मृदुषु[२] |
| | kavi-ṣu | mati-ṣu | vāri-ṣu | mṛdu-ṣu | mṛdu-ṣu | mṛdu-ṣu |

§ 231. कति *kati*, how many, यति *yati*, as many (relat.) and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

| | |
|---|---|
| Nom. Voc. | कति kati |
| Acc. | कति kati |
| Instr. | कतिभिः katibhiḥ |
| Dat. | कतिभ्यः katibhyaḥ |
| Abl. | कतिभ्यः katibhyaḥ |
| Gen. | कतीनां katīnām |
| Loc. | कतिषु katiṣu |

§ 232. सखि *sakhi*, friend, has two bases:

सखाय् *sakhāy* for the Aṅga, i.e. the strong base.

सखि *sakhi* for the Pada and Bha base.

It is irregular in some of its cases.

| Singular. | Dual. | Plural. |
|---|---|---|
| N. सखा sakhā | सखायौ sakhāyau | सखायः sakhāyaḥ |
| A. सखायं sakhāyam | सखायौ sakhāyau | सखीन् sakhīn |
| I. सख्या sakhyā | सखिभ्यां sakhibhyām | सखिभिः sakhibhiḥ |
| D. सख्ये sakhye | सखिभ्यां sakhibhyām | सखिभ्यः sakhibhyaḥ |

1. The lines of separation placed in the transcribed paradigms are not intended to divide.

| | | |
|---|---|---|
| Ab. सख्युः sakhyuḥ | सखिभ्यां sakhibhyām | सखिभ्यः sakhibhyaḥ |
| G. सख्युः sakhyuḥ | सख्योः sakhyoḥ | सखीनां sakhīnām |
| L. सख्यौ sakhyau | सख्योः sakhyoḥ | सखिषु sakhiṣu |
| V. सखे sakhe | like Nom. | like Nom. |

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

**Base सुसखि *susakhi*, a good friend, masc.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | सुसखा susakhā | सुसखायौ susakhāyau | सुसखायः susakhāyaḥ[1] |
| A. | सुसखायं susakhāyam | सुसखायौ susakhāyau | सुसखीन् susakhīn |
| I. | सुसखिना susakhinā | सुसखिभ्यां susakhibhyām | सुसखिभिः susakhibhiḥ |
| D. | सुसखये susakhaye | सुसखिभ्यां susakhibhyām | सुसखिभ्यः susakhibhyaḥ |
| Ab. | सुसखेः susakheḥ | सुसखिभ्यां susakhibhyām | सुसखिभ्यः susakhibhyaḥ |
| G. | सुसखेः susakheḥ | सुसख्योः susakhyoḥ | सुसखीनां susakhīnām |
| L. | सुसखौ susakhạu | सुसख्योः susakhyoḥ | सुसखिषु susakhiṣu |
| V. | सुसखे susakhe | सुसखायौ susakhāyau | सुसखायः susakhāyaḥ |

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

§ 233. पति *pati*, lord, is irregular :

| Singular. | Dual. | Plural. |
|---|---|---|
| N. पतिः patiḥ | N.A.V. पती patī | N. पतयः patayaḥ |
| A. पतिं patim | I.D. Ab. पतिभ्यां patibhyām | A. पतीन् patīn |
| I. पत्या patyā | G.L. पत्योः patyoḥ | I. पतिभिः patibhiḥ |
| D. पत्ये patye | | D.Ab. पतिभ्यः patibhyaḥ |

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1. Siddh.-Kaum. Vol. I. p. 112.

| | |
|---|---|
| Ab. G. पत्युः patyuḥ | G. पतीनां patīnām |
| L. पत्यौ patyau | L. पतिषु patiṣu |
| V. पते pate | V. पतंयः patayaḥ |

पति *pati* at the end of compounds, e.g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i.e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. IV. I, 33.)

§ 234. The neuter bases अक्षि *akṣi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the *Bha* cases they substitute the bases अक्ष्ण् *akṣṇ*, अस्थ्न् *asthn*, दध्न् *dadhn*, सक्थन् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See not to § 203.)

Aṅga and Pada base अक्षि *akṣi*, *Bha* base अक्ष्ण् *akṣṇ*.

| Singular. | Dual. | Plural. |
|---|---|---|
| N.A. अक्षि akṣi | N.A.V. अक्षिणी akṣiṇī | N.A.V. अक्षीणि akṣīṇi |
| I. अक्ष्णा akṣṇā | I.D. Ab. अक्षिभ्यां akṣibhyām | I. अक्षिभिः akṣibhiḥ |
| D. अक्ष्णे akṣṇe | G.L. अक्ष्णोः akṣṇoḥ | D.Ab. अक्षिभ्यः akṣibhyaḥ |
| Ab. G. अक्ष्णः akṣṇaḥ | | G. अक्ष्णां akṣṇām |
| L. अक्ष्णि akṣṇi and अक्षणि akṣaṇi | L. अक्षिषु akṣiṣu | |
| V. अक्षे akṣe (or अक्षि akṣi) | | |

## Bases in ऋ ṛ, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models:

Singular

| I. | Masc. | Fem. | Neut. |
|---|---|---|---|
| Base. | नप्तृ naptṛ, grandson | स्वसृ svasṛ, sister | धातृ dhātṛ, providence |
| N. | नप्ता naptā | स्वसा svasā | धातृ dhātṛ |
| A. | नप्तारं naptār-am | स्वसारं svasār-am | धातृ dhātṛ |
| I. | नप्त्रा naptr-ā | स्वस्रा svasr-ā | धातृणा dhātṛ-ṇā or धात्रा dhātrā[1] |

1. If ऋ *ṛ* has Udātta and becomes र् *r* and is preceded by a consonant, the

| | | | |
|---|---|---|---|
| D. | नप्त्रे naptr-e | स्वस्रे svasr-e | धातृणे dhātṛ-ṇe or धात्रे dhātre |
| Ab. G. | नप्तुः naptuḥ | स्वसुः svasuḥ | धातृणः dhātṛ-ṇaḥ or धातुः dhātuḥ |
| L. | नप्तरि naptar-i | स्वसरि svasar-i | धातृणि dhātṛ-ṇi or धातरि dhātari |
| V. | नप्तः naptaḥ (r) | स्वसः svasaḥ (r) | धातृ dhātṛ or धातः dhātaḥ (r) |

**Plural.**

| | | | |
|---|---|---|---|
| N. | नप्तारः naptār-aḥ | स्वसारः svasār-aḥ | धातॄणि dhātṝ-ṇi |
| A. | नप्तॄन् naptṝ-n | स्वसॄः svasṛ-ḥ | धातॄणि dhātṝ-ṇi |
| I. | नप्तृभिः naptṛ-bhiḥ | स्वसृभिः svasṛ-bhiḥ | धातृभिः dhātṛ-bhiḥ |
| D. | नप्तृभ्यः naptṛ-bhyaḥ | स्वसृभ्यः svasṛ-bhyaḥ | धातृभ्यः dhātṛ-bhyaḥ |
| Ab. | नप्तृभ्यः naptṛ-bhyaḥ | स्वसृभ्यः svasṛ-bhyaḥ | धातृभ्यः dhātṛ-bhyaḥ |
| G. | नप्तॄणां naptṝ-ṇām | स्वसॄणां svasṝ-ṇām (Ved. svasrām) | धातॄणां dhātṝ-ṇām |
| L. | नप्तृषु naptṛ-ṣu | स्वसृषु svasṛ-ṣu | धातृषु dhātṛ-ṣu |

**Dual.**

| | | | |
|---|---|---|---|
| N.A.V. | नप्तारौ naptār-au | स्वसारौ svasār-au | धातृणी dhātṛ-ṇī |
| I.D. Ab. | नप्तृभ्यां naptṛ-bhyām | स्वसृभ्यां svasṛ-bhyām | धातृभ्यां dhātṛ-bhyām |
| G.L. | नप्त्रोः naptr-oḥ | स्वस्रोः svasr-oḥ | धातृणोः dhātṛ-ṇoḥ |

2. The second model differs from the first in the Acc. Sing.,Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the अ *a* before the र् *r*.

Base पितृ *pitṛ*, मातृ *mātṛ*.

| | Singular. | | Dual. | | Plural. | |
|---|---|---|---|---|---|---|
| | Masc. | Fem. | Masc. | Fem. | Masc. | Fem. |
| N. | पिता pitā | माता mātā | पितरौ pitar-au | मातरौ mātar-au | पितरः pitar-aḥ | मातरः mātar-aḥ |
| A. | पितरं pitar-am | मातरं mātar-am | " | " | पितॄन् pitṝ-n | मातॄः mātṝ-ḥ |
| I. | पित्रा pitr-ā | मात्रा mātr-ā | पितृभ्यां pitṛ-bhyām | मातृभ्यां mātṛ-bhyām | पितृभिः pitṛ-bhiḥ | मातृभिः mātṛ-bhiḥ |
| D. | पित्रे pitr-e | मात्रे mātr-e | " | " | पितृभ्यः pitṛ-bhyaḥ | मातृभ्यः mātṛ-bhyaḥ |
| Ab. | पितुः pituḥ | मातुः mātuḥ | " | ". | " | " |
| G. | पितुः pituḥ | मातुः mātuḥ | पित्रोः pitr-oḥ | मात्रोः mātr-oḥ | पितॄणां pitṝ-ṇām | मातॄणां mātṝ-ṇām |
| L. | पितरि pitar-I | मातरि mātar-I | " | " | पितृषु pitṛ-ṣu | मातृषु mātṛ-ṣu |

feminine and the Ajādi Asarvanāmasthāna cases have the Udātta.

| | | | | | |
|---|---|---|---|---|---|
| V. पित: | मात: | पितरौ | मातरौ | पितर: | मातर: |
| pītaḥ(r) | mātaḥ(r) | pītarau | mātarau | pītaraḥ | mātaraḥ |

After the first model are declined most nomina actoris derived from verbs by the suffix तृ *tṛ:* दातृ *dātṛ,* giver; कर्तृ *kartṛ*, doer; त्वष्ट्र *tvaṣṭṛ,* carpenter; होतृ *hotṛ,* sacrificer; भर्तृ *bhartṛ,* husband.

After the second model are declined masculines, such as भ्रातृ *bhrātṛ*, brother; जामातृ *jāmātṛ,* son-in-law; देवृ *devṛ,* husband's brother; सव्येष्ठ्र *savyeṣṭhṛ,* a carioteer: and feminines, such as दुहितृ *duhitṛ,* daughter; ननंदृ *nānandṛ* ro नानंदृ *nānandṛ,* husband's sister; यातृ *yātṛ,* husband's brother's wife. Most terms of relationship in ऋ *ṛ* (except स्पसृ *svasṛ,* sister and नप्तृ *naptṛ,* grandson) do not lengthen their अर् *ar*.

Note--if words in ऋ *ṛ* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *ī*, कर्तृ *kartṛ*, fem. कर्त्री *kartrī*, like नदी *nadī*.

§ 236. क्रोष्टु *kroṣṭu*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टु *kroṣṭu* (like मृदु *mṛdu*) क्रोष्टु *kroṣṭu* (like नप्तृ *naptṛ*).

| **Singular.** | **Dual.** | **Plural.** |
|---|---|---|
| N. क्रोष्टा kroṣṭā | N.A.V. क्रोष्टारौ kroṣṭārau | N. क्रोष्टार: kroṣṭāraḥ |
| A. क्रोष्टारं kroṣṭāram | " | A. क्रोष्टुन् kroṣṭun |
| I. क्रोष्टुना kroṣṭunā / क्रोष्ट्रा kroṣṭrā | I.D.Ab. क्रोष्टुभ्यां kroṣṭubhyām | I. क्रोष्टुभि: kroṣṭubhiḥ |
| D. क्रोष्टवे kroṣṭave / क्रोष्ट्रे kroṣṭre | " | D.Ab. क्रोष्टुभ्य: kroṣṭubhyaḥ |
| Ab. G. क्रोष्टो: kroṣṭoḥ / क्रोष्टु: kroṣṭuḥ | G.L. क्रोष्ट्वो: kroṣṭvoḥ / क्रोष्ट्रो: kroṣṭroḥ | G. क्रोष्टूनां kroṣṭūnām |
| L. क्रोष्टौ kroṣṭau / क्रोष्टरि kroṣṭari | | L. क्रोष्टुषु kroṣṭuṣu |
| V. क्रोष्टो kroṣṭo | | |

The base क्रोष्टृ *kroṣṭṛ* is the only one admissible as Ange, i.e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he kroṣṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *kroṣṭu* is the only one admissible as *Pada*, i.e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *kroṣṭūn* only (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टॄन् *kroṣṭṝn* as Acc. Plur. likewise admit क्रोष्टुं *kroṣṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *kroṣṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛ,* man, a word of frequent occureence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पितृ *pitṛ,* except in the Gen. Plural. where it may be either नृणां *nṛṇām* or नॄणां *nṝṇām*. (Pāṇ. VI. 4, 6.)

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | ना nā | नरौ narau | नरः naraḥ |
| A. | नरं naram | नरौ narau | नॄन् nṝn |
| I. | न्रा nrā | नृभ्यां nṛbhyām[1] | नृभिः nṛbhiḥ |
| D. | न्रे nre (Ved. nare) | नृभ्यां nṛbhyām | नृभ्यः nṛbhyaḥ |
| Ab. | नुः nuḥ | नृभ्यां nṛbhyām | नृभ्यः nṛbhyaḥ |
| G. | नुः nuḥ (Ved. naraḥ) | न्रोः nroḥ | नृणां nṛṇām or<br>नॄणां nṝṇām (Ved. narrām) |
| L. | नरि nari | न्रोः nroḥ | नृषु nṛṣu |
| V. | नः naḥ | नरौः narauḥ | नरः naraḥ |

The feminine is नारी nārī.

## 2. *Bases. ending in* अ *a and* आ *ā.*

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in us, *a,* um, in Latin, and in Greek. The case-terminations are

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1. The accent may be on the first or on the second syllables in the Pada cases beginning with भ् bh and स् s. (Pāṇ. VI.4, 184.)

peculiar, and it is best to learn कांत: *kāntaḥ*, कांता *kāntā* कांतं *kāntam* by heart in the same manner as we learn bonus, bona, bonum, without asking may questions as to the origin of the case-termiantions, or their relation to the terminations appended to bases ending in consonants.

**Singular.**

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| Base | कांत kānta | कांता kāntā | कांत kānta |
| N. | कांत: kāntaḥ | कांत kānta | कांतं kāntam |
| A. | कांतं kāntam | कांतां kāntām | कांतं kāntam |
| I. | कांतेन kāntena | कांतया kāntayā | कांतेन kāntena |
| D. | कांताय kāntāya | कांतायै kāntāyai | कांताय kāntāya |
| Ab. | कांतात् kāntāt | कांताया: kāntāyāḥ | कांतात् kāntāt |
| G. | कांतस्य kāntasya | कांताया: kāntāyāḥ | कांतस्य kāntasya |
| L. | कांते kānte | कांतायां kāntāyām | कांते kānte |
| V. | कांत kānta | कांते kānte[1] | कांत kānta |

**Dual.**

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| N.A.V. | कांतौ kāntau | कांते kānte | कांते kānte |
| I.D. Ab. | कांताभ्यां kāntābhyām | कांताभ्यां kāntābhyām | कांताभ्यां kāntābhyām |
| G.L. | कांतयो: kāntayoḥ | कांतयो: kāntayoḥ | कांतयो: kāntayoḥ |

**Plural.**

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| N.V. | कांता: kāntāḥ | कांता: kāntāḥ | कांतानि kāntāni |
| A. | कांतान् kāntān | कांता: kāntāḥ | कांतानि kāntani |
| I. | कांतै: kāntaiḥ | कांतांभि: kāntābhiḥ | कांतै: kāntaiḥ |
| D.Ab. | कांतेभ्य: kāntebhyaḥ | कांताभ्य: kāntābhyaḥ | कांतेभ्य: kāntebhyaḥ |
| G. | कांतानां kāntānām | कांतानां kāntānām | कांतानां kāntānām |
| L. | कांतेषु kānteṣu | कांतासु kāntāsu | कांतेषु kānteṣu |

Note--Certain adjectives in अ: *aḥ*, आ *ā*, अं *am*, which follows the ancient apronominal declension, will be explained in the chapter of pronouns.

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1. Bases in आ *ā*, meaning mother, form their Vocative in अ a; e.g. अक्क akka, अंब amba, अल्ल alla! But अंबाडा ambāḍā, अंबाला ambālā and अंबिका ambikā form the regular Vocatives अंबाडे ambāde, अंबाले ambāle, अंबिके ambike.

## Bases in आ *ā*, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in आ *ā,* such as पा *pā*, ध्मा *dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final आ *ā* is shortened, and the word declined like कांतं *kāntam*.

Aṅga and Pada base विश्वपा *viśvapā*, Bha base विश्वप् *viśvap*, all-preserving, (masc. and fem.) The neuter is declined like कांतं *kāntam* (§ 238).

**Masculine and Feminine.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.V. | विश्वपा: viśvapā-ḥ | विश्वपौ viśvapau | विश्वपा: viśvapā-ḥ |
| A. | विश्वपां viśvapā-m | विश्वपौ viśvapau | विश्वप: viśvap-aḥ |
| I. | विश्वपा viśvap-ā | विश्वपाभ्यां viśvapā-bhyām | विश्वपाभि: viśvapā-bhiḥ |
| D. | विश्वपे viśvap-e | विश्वपाभ्यां viśvapā-bhyām | विश्वपाभ्य: viśvapā-bhyaḥ |
| Ab. | विश्वप: viśvap-aḥ | विश्वपाभ्यां viśvapā-bhyām | विश्वपाभ्य: viśvapā-bhyaḥ |
| G. | विश्वप: viśvap-aḥ | विश्वपो: viśvap-oḥ | विश्वपां viśvap-ām |
| L | विश्वपि viśvap-i | विश्वपो: viśvap-oḥ | विश्वपासु viśvapā-su |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | विश्वपं viśvapam | विश्वपे viśvape | विश्वपानि viśvapāni, etc. |

Decline सोमपा: *somapāḥ*, Soma drinker; शंखध्मा: *śaṅkhadhmāḥ*, shell-blower; धनदा: *dhanadāḥ*, wealth giver.

§ 240. Masculines in आ *ā,* not being derived by a Kṛt suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.V. | हाहा: hāhāḥ | हाहौ hāhau | हाहा: hāhāḥ |
| A. | हाहां hāhām | हाहौ hāhau | हाहान् hāhān[1] |
| I. | हाहा hāhā | हाहाभ्यां hāhābhyām | हाहाभि: hāhābhiḥ |
| D. | हाहै hāhai | हाहाभ्यां hāhābhyām | हाहाभ्य: hāhābhyaḥ |
| Ab. | हाहा: hāhāḥ | हाहाभ्यां hāhābhyām | हाहाभ्य: hāhābhyaḥ |
| G. | हाहा: hāhāḥ | हाहौ: hāhauḥ | हाहां hāhām |
| L. | हाहे hāhe | हाहौ: hāhauḥ | हाहासु hāhāsu |

1. The Sār. 1, 6, 38, gives the optional form हाहा: hāhāḥ in the masculine. At the end of a feminine compound the same form is sanctioned in the p.99.

# CHAPTER 4

## Declension of Adjectives.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding capter. Thus in the declension of neuter nouns in अस् *as*, like मनस् *manas*, mind the declension of सुमनस् *sumanas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*. जलमुची *jalamucī*, जलमुंचि *jalamuñci*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the correspoonding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives[1] in अ a form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः priyaḥ, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कांत *kānta* (§ 238).

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1. गुणवचन guṇavacana. the name for adjective, occurs in Pāṇ. V. 3, 58.

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pācaka*, cooking, masc. पाचकः *pācikaḥ*, fem. पाचिका *pācikā*, neut. पाचकं *pācakam*. Likewise masc. सर्वकः *sarvakaḥ*, fem. सर्विका *sarvikā*, every; कारकः *kārakaḥ*, doing, कारिका *kārikā*; इहत्यकः *ihatyakaḥ*, present here, इहत्यिका *ihatyikā*. But क्षिपका *kṣipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *catakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in ऋ *ṛ* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartṛ,* doer, कर्त्री *kartrī* (§ 235); दंडिन् *daṇḍin*, a medicant, दंडिनी *danḍinī* (§203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच् *prāc*, प्राची *prācī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*; पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ a form their feminine base in ई ī (§ 225), instead of आ ā: तृणमयः *tṛṇamayaḥ*, made of grass, तृणमयी *tṛṇamayī*; देवः *devaḥ*, god, divine, देवी *devī*; तरुणः *taruṇaḥ* or तलुनः *talunaḥ*, a youth, तरुणी *taruṇī*; कुमारः *kumāraḥ*, a boy, कुमारी *kumārī*; गोपः gopaḥ, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*,.a female shepherd; नर्तकः *nartakaḥ*, actor, नर्तकी *nartakī*; मृगः *mṛgaḥ*, a deer, मृगी *mṛgī*, a doe; सूकरः *sūkaraḥ*, boar, सूकरी sūkarī; कुंभकारः *kumbhakāraḥ*, a potter, कुंभकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyaḥ*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई ī); मनुष्यः *manuṣyaḥ*, man, मनुषी *manuṣī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्येतः *syetaḥ*, white, श्येता *śyetā*, श्येनी *śyenī*; एतः *etaḥ*, variegated, एता etā or एनी enī; रोहितः *rohitaḥ*, red, रोहिता *rohitā* or रोहिणी *rohiṇī*, but श्वेतः *svetaḥ*, white श्वेता *śvetā*; असिता *asitā*, white; पलिता *palitā*, grey-haired.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अज: *ajaḥ*, goat, forms अजा *ajā*. अश्व: aś*vaḥ*, horse, forms अश्वा *aśvā*.

बाल: *bālaḥ*, boy, forms बाला *bālā*.

शूद्र: *śūdraḥ*, a śūdra, forms : शूद्रा *śūdrā*, a woman of the śūdra caste.
शूद्री *śūdrī*, the wife of a śūdra.

मातुल: *mātulaḥ*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्य: *ācāryaḥ*, teacher, forms आचार्यानी *ācāryānī*[1], wife of the teacher; but आचार्या *ārcāryā*, a female teacher.

पति: *patiḥ*, lord, forms पत्नी *patnī*, wife, etc.

## *Degrees of Comparison.*

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *iṣṭha*[2]. These terminations तर *tara* and तम *tama* are not restṛcted in Sanskrit to adjectives. Substantives such as नृ *nṛ*, man, form नृतम: *nṛtamaḥ*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*[3], more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhne*, in the forenoon, पूर्वाह्णेतरे *pūrvāhnetare*, eaarlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pacati*, he cooks, पचतितरां *pacatitarām*, he cooks better (Pāṇ. VI. 3, 57), पचतितमां *pacatitamām*, he cooks best (Pāṇ. V. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the *Pada* base. Thus from प्राच् *prāc* (§ 180), प्राक्तर *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवत *dhanavat*

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1. On the dental न् n see Guṇa Kṣubhnādi in the Kās-Vṛtti.
2. Before तर tara and तम tama adjectives retain their accent; before ईयस् īyas and इष्ठ iṣṭha they throw it no their first syllable (Pāṇ. III. I, 4; VI. I, 197). There are a few exceptions.
3. Feminines in ई ī, derived from masculines, must shorten the ई ī before तर tara and तम tama; ब्राह्मणी brāhmaṇī forms ब्राह्मणितरा brāhmaṇitarā. Other feminines in ई ī or ऊ ū may or may not shorten their vowels; स्त्री strī forms स्त्रीतरा strītarā or स्त्रितरा stritarā. Also श्रेयसीतरा śreyasītarā or श्रेयसितरा śreyasitarā; विदुषीतरा viduṣītarā or विदुषितरा viduṣitarā (Pāṇ. VI. 3, 43-45).

(§ 187), धनवत्तर *dhanavattara*; from विद्वस् *vidvase* (§204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyac* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्ताम: *dasyuhantamaḥ*, from दस्युहन् *dasyuhan*, demon-killer; सूपथिन्तर: *supathintaraḥ*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *iṣṭha* are never added to the secondary suffixes तृ *tṛ*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईय: *īyaḥ*, and इष्ठ *iṣṭha*, the suffixes are dropt, and the ईय: *īyaḥ* and इष्ठ *iṣṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-iṣṭha*. दोग्धृ *dogdhṛ*, milking, दोहीयस् doh-īyas, दोहिष्ठ doh-iṣṭha. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-iṣṭha*.

§ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इष्ठ *iṣṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पाप: *pāpaḥ*, bad; पापीयस् *pāp-īyas*, worse; पापिष्ठ *pāp-iṣṭha*, worst.

| | Second Base. | | Comparative. | Superlative. |
|---|---|---|---|---|
| 1. अंतिक antika, near | नेद् ned | | नेदीयस् nedīyas | नेदिष्ठ nediṣṭha |
| 2. अल्प alpa, small | कन् kan | | कनीयस् kanīyas | कनिष्ठ kaniṣṭha |
| | | or | अल्पीयस् alpīyas | अल्पिष्ठ alpiṣṭha |
| 3. उरु uru, wide | वर् var | | वरीयस् varīyas | वरिष्ठ variṣṭha |
| 4. ऋजु ṛju, straight | ऋज् ṛj | | ऋजीयस् ṛjīyas | ऋजिष्ठ ṛjiṣṭha |
| | | | Vedic रजीयस् rajīyas | रजिष्ठ rajiṣṭha[1] |
| 5. कृश् kṛsa, lean | क्रश् kras | | क्रशीयस् krasīyas | क्रशिष्ठ kṛśiṣṭha |
| 6. क्षिप्र kṣipra, quick | क्षेप् kṣep | | क्षेपीयस् kṣepīyas | क्षेपिष्ठ kṣepiṣṭha |
| 7. क्षुद्र kṣudra, mean | क्षोद् kṣod | | क्षोदीयस् kṣodīyas | क्षोदिष्ठ kṣodiṣṭha |
| 8. गुरु guru, heavy | गर् gar | | गरीयस् garīyas | गरिष्ठ gariṣṭha |
| 9. तृप्र tṛpra, satisfied | त्रप् trap | | त्रपीयस् trapīyas | त्रपिष्ठ trapiṣṭha |

1. Pān. VI,. 4, 162.

| | | | |
|---|---|---|---|
| 10. दीर्घ dīrgha, long | द्राघ् drāgh | द्राघीयस् drāghīyas | द्राघिष्ठ drāghiṣṭha |
| 11. दूर dūra, far | दव् dav | दवीयस् davīyas | द्रविष्ठ daviṣṭha |
| 12. दृढ dṛḍha, firm | द्रढ् draḍh | द्रढीयस् draḍhīyas | द्रढिष्ठ draḍhiṣṭha |
| 13. परिवृद्ध parivṛḍha, exalted | परिव्रढ् parivraḍh | परिव्रढीयस् parivraḍhīyas | परिव्रढिष parivraḍhiṣ |
| 14. पृथु prithu, broad | प्रथ् prath | प्रथीयस् prathīyas | प्रथिष्ठ prathiṣṭha |
| 15. प्रशस्य praśasya, praiseworthy | श्र śra | श्रेयस् śreyas | श्रेष्ठ śreṣṭha |
| | or ज्य jya | ज्यायस् jyāyas | ज्येष्ठ jyeṣṭha[1] |
| 16. प्रिय priya, dear | प्र pra | प्रेयस preyas | प्रेष्ठ preṣṭha |
| 17. बहु bahu, many | भू bhū | भूयस् bhūyas | भूयिष्ठ bhūyiṣṭha |
| 18. बहुल bahula, frequent | बंह् baṁh | बंहीयस् baṁhīyas | बंहिष्ठ baṁhiṣṭha |
| 19. भृश bhriśa, excessive | भ्रश् bhraś | भ्रशीयस् bhraśīyas | भ्रशिष्ठ bhraśiṣṭha |
| 20. मृदु mṛdu, soft | म्रद् mrad | म्रदीयस् mradīyas | मृदिष्ठ mradiṣṭha |
| 21. युवन् yuvan, young | यव् yav | यवीयस् yavīyas | यविष्ठ yaviṣṭha |
| | or कन् kan | कनीयस् kanīyas | कनिष्ठ kaniṣṭha |
| 22. वाढ vāḍha, firm | साध् sādh | साधीयस् sādhīyas | साधिष्ठ sādhiṣṭha[2] |
| 23. वृद्ध vṛddha, old | वर्ष् varṣ | वर्षीयस् varṣīyas | वर्षिष्ठ varṣiṣṭha |
| | or ज्य jya | ज्यायस् jyāyas | ज्येष्ठ jyeṣṭha |
| 24. वृंदारक vṛndāraka, beautiful | वृंद् vṛnd | वृंदीयस् vṛndīyas | वृंदिष्ठ vṛndiṣṭha |
| 25. स्थिर sthira, firm | स्थ stha | स्थेयस् stheyas | स्थेष्ठ stheṣṭha |
| 26. स्थूल sthūla, strong | स्थव् sthav | स्थवीयस् sthavīyas | स्थविष्ठ sthaviṣṭha |
| 27. स्फिर sphira, thick | स्फ spha | स्फेयस् spheyas | स्फेष्ठ spheṣṭha |
| 28. ह्रस्व hrasva, short | ह्रस् hras | ह्रसीयस् hrasīyas | ह्रसिष्ठ hrasiṣṭha |

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1. See Phitsūtra, ed. Kielhorn, I. 7; 23 (20).
2. Pān. V. 3, 63.

# CHAPTER 5

## Numerals.

§ 253. Cardinals.

1. १ एकः, एका, एकं, ekaḥ, ekā, ekam, one. (Base एक eka.)
2. २ द्वौ, द्वे, द्वे, dvau, dve, dve, two. (Base द्व dva; in comp. द्वि dvi.)
3. ३ त्रयः, तिस्रः, त्रीणि, trayaḥ, tisraḥ, trīṇi, three. (Base त्रि tri.)
4. ४ चत्वारः, चतस्रः, चत्वारि, catvāraḥ, catasraḥ, catvāri, four. (Base चतुर् catur.)
5. ५ पंच pañca, m.f.n. five. (Base पंचन् pañcan.)
6. ६ षट् ṣaṭ, m.f.n. six. (Base षष् ṣaṣ.)
7. ७ सप्त sapta, m.f.n. seven. (Base सप्तन् saptan.)
8. ८ अष्टौ aṣṭau, m.f.n. eight. (Base अष्टन् aṣṭan.)
9. ९ नव nava, m.f.n. nine. (Base नवन् navan.)
10. १० दश daśa, m.f.n. ten. (Base दशन् daśan.)
11. ११ एकादश ekādaśa, eleven. (Base as in दशन् daśan.)
12. १२ द्वादश dvādaśa.
13. १३ त्रयोदश trayodaśa.
14. १४ चतुर्दश caturdaśa.
15. १५ पंचदश pañcadaśa.
16. १६ षोडश ṣoḍaśa
17. १७ सप्तदश saptadaśa.
18. १८ अष्टदश aṣṭadaśa.
19. १९ नवदश navadaśa or ऊनविंशतिः ūnaviṁśatiḥ.
20. २० विंशतिः viṁśatiḥ, fem.
21. २१ एकविंशतिः ekaviṁśatiḥ.
22. २२ द्वाविंशतिः dvāviṁśatiḥ
23. २३ त्रयोविंशतिः trayoviṁśatiḥ.
24. २४ चतुर्विंशतिः caturviṁśatiḥ
25. २५ पंचविंशतिः pañcaviṁśatiḥ
26. २६ षड्विंशतिः ṣaḍviṁśatiḥ.

27. २७ सप्तविंशति: saptaviṁśatiḥ
28. २८ अश्टविंशति: aṣṭaviṁśatiḥ
29. २९ नवविंशति: navaviṁśatiḥ
30. ३० त्रिंशत् triṁśat, fem.
31. ३१ एकत्रिंशत् ekatriṁśat.
32. ३२ द्वात्रिंशत् dvātriṁśat.
33. ३३ त्रयस्त्रिंशत् trayastriṁśat.
34. ३४ चतुस्त्रिंशत् catustriṁśat.
35. ३५ पंचत्रिंशत् pañcatriṁśat.
36. ३६ षट्त्रिंशत् ṣaṭtriṁśat.
37. ३७ सप्तत्रिंशत् saptatriṁśat.
38. ३८ अष्टत्रिंशत् aṣṭatriṁśat.
39. ३९ नवत्रिंशत् navatriṁśat.
40. ४० चत्वारिंशत् catvāriṁśat. fem.
41. ४१ एकचत्वारिंशत् ekacatvāriṁśat.
42. ४२ द्वाचत्वारिंशत् dvācatvāriṁśat or द्विचत्वारिंशत् dvicatvāriṁśat
43. ४३ त्रयश्चत्वारिंशत् trayaścatvāriṁśat or त्रिचत्वारिंशत् tricatvāriṁśat.
44. ४४ चतुश्चत्वारिंशत् catuścatvāriṁśat.
45. ४५ पंचचत्वारिंशत् pañcacatvāriṁśat.
46. ४६ षट्चत्वारिंशत् ṣaṭcatvāriṁśat.
47. ४७ सप्तचत्वारिंशत् saptacatvāriṁśat.
48. ४८ अशचत्वारिंशत् aṣṭacatvāriṁśat. अष्टचत्वारिंशत् aṣṭacatvāriṁśat.
49. ४९ नवचत्वारिंशत् navacatvāriṁśat.
50. ५० पंचाशत् pañcāśat, fem.
51. ५१ एकपंचाशत् ekapañcāśat
52. ५२ द्वापंचाशत् dvāpañcāśat or द्विपंचाशत् dvipañcāśat.
53. ५३ त्रय:पंचाशत् trayaḥpañcāśat त्रिपंचाशत् tṛpañcāśat.
54. ५४ चतु:पंचाशत् catuḥpañcāśat.
55. ५५ पंचपंचाशत् pañcapañcāsaṭ.
56. ५६ षट्पंचाशत् ṣaṭpañcāśat.
57. ५७ सप्तपंचाशत् saptapañcāśat.
58. ५८ अष्टपंचाशत् aṣṭapañcāśat or अष्टपंचाशत् aṣṭapañcāśat.

59. ५९ नवपंचाशत् navapañcāśat.
60. ६० षष्टिः ṣaṣṭiḥ, fem.
61. ६१ एकषष्टिः ekaṣaṣṭiḥ.
62. ६२ द्वाषष्टिः dvāṣaṣṭiḥ or द्विषष्टिः dviṣaṣṭiḥ.
63. ६३ त्रयःषष्टिः trayaḥṣaṣṭiḥ or त्रिषष्टिः triṣaṣṭiḥ.
64. ६४ चतुष्षष्टिः catuṣṣaṣṭiḥ.
65. ६५ पंचषष्टिः pañcaṣaṣṭiḥ
66. ६६ षट्षष्टिः ṣaṭṣaṣṭiḥ
67. ६७ सप्तषष्टिः saptaṣaṣṭiḥ.
68. ६८ अष्टाषष्टिः aṣṭāṣaṣṭiḥ or अष्टषष्टिः aṣṭaṣaṣṭiḥ
69. ६९ नवषष्टिः navaṣaṣṭiḥ
70. ७० सप्ततिः saptatiḥ, fem.
71. ७१ एकसप्ततिः ekasaptatiḥ
72. ७२ द्वासप्ततिः dvāsaptatiḥ or द्विसप्ततिः dvisaptatiḥ.
73. ७३ त्रयःसप्ततिः trayaḥsaptatiḥ or त्रिसप्ततिः tṛsaptatiḥ.
74. ७४ चतुःसप्ततिः catuḥsaptatiḥ.
75. ७५ पंचसप्ततिः pañcasaptatiḥ.
76. ७६ षट्सप्ततिः ṣaṭsaptatiḥ
77. ७७ सप्तसप्ततिः saptasaptatiḥ.
78. ७८ अष्टासप्ततिः aṣṭāsaptatiḥ or अष्टसप्ततिः aṣṭasaptatiḥ.
79. ७९ नवसप्ततिः navasaptatiḥ.
80. ८० अशीतिः aśītiḥ.
81. ८१ एकाशीतिः ekāśītiḥ.
82. ८२ द्वाशीतिः dvyāśītiḥ.
83. ८३ त्र्यशीतिः trayaśītiḥ.
84. ८४ चतुरशीतिः caturaśītiḥ.
85. ८५ पंचाशीतिः pañchāśītiḥ.
86. ८६ षड्शीतिः ṣaḍaśītiḥ.
87. ८७ सप्ताशीतिः saptāśītiḥ.
88. ८८ अष्टाशीतिः aṣṭāśītiḥ.
89. ८९ नवाशीतिः navāśītiḥ.
90. ९० नवतिः navatiḥ.

91. ९१ एकनवतिः ekanavatiḥ.

92. ९२ द्वानवतिः dvānavatiḥ or द्विनवतिः dvinavatiḥ.

93. त्रयोनवतिः trayonavatiḥ or त्रिनवतिः tṛnavatiḥ.

94. ९४ चतुर्नवतिः caturnavatiḥ.

95. ९५ पंचनवतिः pañcanavatiḥ.

96. ९६ षणवतिः ṣaṇavatiḥ.

97. ९७ सप्तनवतिः saptanavatiḥ.

98. ९८ अष्टानवतिः aṣṭānavatiḥ or अष्टानवतिः aṣṭanavatiḥ.

99. ९९ नवनवतिः navanavatiḥ or ऊनशतं ūnaśatam.

100. १०० शतं śatam, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)

101. १०१ एकाधिकं शतं ekādhikam śatam, hundred exceeded by one; or as a compound, एकाधिकं शतं ekādhikam śatam, or एकशतं ekaśatam, as before.

102. १०२ द्वाधिकं शतं dvyādhikam śatam or द्विशतं dviśatam.

103. १०३ त्र्यधिकं शतं tryadhikam śatam or त्रिशतं triśatam.

104. १०४ चतुरधिकं शतं caturadhikam śatam or चतुःशतं catuḥśatam.

105. १०५ पंचाधिकं शतं pañcādhikam śatam or पंचशतं pañcaśatam.

106. १०६ षडधिकं शतं ṣaḍadhikam śatam or षट्शतं ṣaṭśatam.

107. १०७ सप्ताधिकं शतं saptādhikam śatam or सप्तशतं saptaśatam.

108. १०८ अष्टधिकं शतं aṣṭadhikam śatam or अष्टशतं aṣṭaśatam.

109. १०९ नवाधिकं शतं navādhikam śatam or नवशतं navaśatam.

110. ११० दशाधिकं शतं dasādhikam śatam or दशशतं daśaśatam.

111. १११ एकादशाधिकं शतं ekādasādhikam śatam or एकादशशतं ekādaśaśatam etc. or एकादशं शतं ekādaśam śatam, i.e. a hundred having eleven (in excess). Pāṇ. V. 2, 45.

112. ११२ द्वादशाधिकं शतं dvādaśādhikam śatam or द्वादशं शतं dvādaśam śatam.

113. ११३ त्रयोदशाधिकं शतं trayodaśādhikam śatam or त्रयोदशं शतं trayodaśam śatam.

114. ११४ चर्तुदशाधिकं शतं caturdaśādhikam śatam or चतुर्दशं शतं caturdaśam śatam.

115. ११५ पंचदशाधिकं शतं pañcadaśādhikam śatam or पंचदशं शतं pañcadaśam śatam.

116. ११६ षोडशाधिकं शतं ṣoḍaśādhikam śatam or षोडशं शतं ṣoḍaśam śatam.

117. ११७ सप्तदशाधिकं शतं saptadaśādhikam śatam or सप्तदशं शतं śaptadaśam śatam.

118. ११८ अष्टदशाधिकं शतं aṣṭadaśādhikam śatam or अष्टदंश शतं aṣṭadaśam śatam.

119. ११९ नवदशाधिकं शतं navadaśādhikam śatam or नवदशं शतं navadaśam śatam.

120. १२० विंशत्यधिकं शतं viṁśatyadhikam śatam or विंशं शतं viṁśam śatam[1].

121. १२१ एकविंशत्यधिकं शतं ekaviṁśatyadhikam śatam or एकविंशं शतं ekaviṁśam śatam etc.

130. १३० त्रिंशदधिकं शतं triṁśadadhikam śatam or त्रिंशं शतं tṛṁśam śatam.

140 १४० चत्वारिंशदधिकं शतं catvāriṁśadadhikam śatam or चत्वारिंशं शतं catvāriṁśam śatam.

150. १५० पंचाशदधिकं शतं pañcāśadadhikam śatam or पंचाशं शतं pañcāśam śatam.

160 १६० प्रष्ट्यधिकं शतं ṣaṣṭyadhikam śatam or षष्टिशतं ṣaṣṭiśatam.

170. १७० सप्तत्यधिकं शतं saptatyadhikam śatam or सप्ततिशतं saptatiśatam.

180 १८० अशीत्यधिकं शतं aśītyadhikam śatam or अशीतिशतं asītiśatam.

190. १९० नवत्यधिकं शतं navatyadhikam śatam or नवतिशतं navatiśatam.

200 २०० द्वे शते dve śate or द्विशतं dviśatam or द्विशती dviśatī.

300. ३०० त्रीणि शतानि trīṇi śatāni or त्रिशतं tṛśatam.

400 ४०० चत्वारि शतानि catvāri śatāni or चतु:शतं catuḥśatam.

500. ५०० पंच शतानि pañca śatāni or पंचशतं pañcaśatam.

600 ६०० षट् शतानि ṣaṭ śatāni or षट्शतं ṣaṭśatam.

700. ७०० सप्त शतानि sapta śatāni or सप्तशतं saptaśatam.

800 ८०० अष्ट शतानि aṣṭa śatāni or अष्टशतं aṣṭaśatam.

900. ९०० नव शतानि nava śatāni or नवशतं navaśatam.

1000 १००० दश शतानि daśa śatāni or दशशती daśaśati, fem. or सहस्रं sahasram., neut. and masc.[1]

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1. Pāṇ. V. 2, 46. The same rules apply to सहस्रं sahasram, 1000, so that 1011 might be rendered by एकादशं सहस्रं ekādasam sahaśram, 1041 by एकचत्वारिंशं सहस्रं ekacatvāriṁśam sahasram, etc.

2000. २००० द्वे सहस्रे dve sahasre.

3000 ३००० त्रीणि सहस्राणि trīṇi sahasrāṇi.

10,000 १०,००० अयुतं ayutam, neut, and masc.

100,000 १००,००० लक्ष्म lakṣam, neut, or fem[2]. or नियुतं niyutam, neut, and masc.

One million, प्रयुतं prayutam, neut. or masc[1].

Ten millions, कोटि koti, fem[2].

A hundred millions, अर्बुद arbuda, masc. and neut.

A thousand millions, महार्बुद mahārbuda, masc. and neut.
or पद्म padma, neut., i.e. lotus.

Ten thousands millions, खर्व kharva, neut., i.e. minute.

A hundred thousand millions, निखर्व nikharva, neut.

A billion, महापद्म mahāpadma, neut.

Ten billion, शंकु śaṅku, masc., i.e. an ant-hill.

A hundred billions, शंख śaṅkha, masc. neut., i.e. a conch-ṣell,
or समुद्र samudra, masc. i.e. sea.

A thousands billions, महाशंख mahāśaṅkha, or अंत्य antya, ultimate.

Ten thousand billions, हाहा hāhā, masc. or मध्य madhya, middle.

A hundred thousand billions, महाहाहा mahāhāhā, or परार्ध parārdha,
i.e. other half.

One million billions, धुन dhuna, neut.

Ten million billions, महाधुन mahādhuna.

A hundred million billion, अक्षौहिणी akṣauhiṇī, fem. i.e. a host.

A thousand million billions, महाक्षौहिणी mahākṣauhiṇī.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पंचोनं शतं

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1. Siddh.-Kaum. vol. II. p. 635.
2. Siddh.-Kaum. vol. II. p. 635.
1. Amara-Kośa III. 6, 3, 24.
2. A different string of names is given in the Vājasan. Sanhitā XVII. 2, See alwo Woepoke, Memoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

*pañconam śatam* or पंचोनशतं *pañconaśatam*, 100-5, i.e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशति: *ūnaviṁśatiḥ* or एकोनविंशति: *ekonaviṁśatiḥ*, 20-I, i.e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्न *ekānna*, i.e. by one not; एकान्नविंशति: *ekānnaviṁśatiḥ*, by one not twenty, i.e. 19. (Pāṇ. VI. 3, 76.)

*Declension of Cardinals.*

एक *eka*, one.

| | Singular. | | | Plural. | | |
|---|---|---|---|---|---|---|
| | Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| N. | एक: ekaḥ | एका ekā | एकं ekam | एके eke | एका: ekāḥ | एकानि ekāni |
| A. | एकं ekam | एकां ekām | एकं ekam | एकान् ekān | एका: ekāḥ | एकानि ekāni |
| I. | एकेन ekena | एकया ekayā | एकेन ekena | एकै: ekaiḥ | एकाभि: ekābhiḥ | एकै: ekaiḥ |
| D. | एकस्मै ekasmai | एकस्यै ekasyai | एकस्मै ekasmai | एकेभ्य: ekebhyaḥ | एकाभ्य: ekābhyaḥ | एकेभ्य: ekebhyaḥ |
| Ab. | एकस्मात् ekasmāt | एकस्या: ekasyāḥ | एकस्मात् ekasmāt | एकेभ्य: ekebhyaḥ | एकाभ्य: ekābhyaḥ | एकेभ्य: ekebhyaḥ |
| G. | एकस्य ekasya | एकस्या: ekasyāḥ | एकस्य ekasya | एकेषां ekeṣām | एकासां ekāsām | एकेषां ekeṣām |
| L. | एकस्मिन् ekasmin | एकस्याम ekasyām | एकस्मिन् ekasmin | एकेषु ekeṣu | एकासु ekāṣu | एकेषु ekeṣu |
| V. | एक eka | एके eke | एक eka | एके eke | एका: ekāḥ | एकानि ekāni |

§ 254. द्वि *dvi*, two, base द्व *dva*, like कांत *kānta* (§ 238).

| | Dual. | | |
|---|---|---|---|
| | Masc. | Fem. | Neut. |
| N.A.V. | द्वौ dvau | द्वे dve | द्वे dve |
| I.D.Ab. | द्वाभ्यां dvābhyām | द्वाभ्यां dvābhyām | द्वाभ्यां dvābhyām |
| G.L. | द्वयो: dvayoḥ | द्वयो: dvayoḥ | द्वयो: dvayoḥ |

§ 255. त्रि *tri*, three, fem. तिसृ *tisṛ*.

| | | | |
|---|---|---|---|
| N.V. | त्रय: trayaḥ | तिस्र: tisraḥ (Pāṇ. VI. I, 166) | त्रीणि trīṇi |
| A. | त्रीन् trīn | तिस्र: tṛsaḥ[1] | त्रीणि trīṇi |

1. Not तिसृ: tisṛh, nor चतसृ: catasṛh. (Accent, Pāṇ. VI. I,167, vārt; VII. 2, 99,

| | | | |
|---|---|---|---|
| I. | त्रिभिः tribhiḥ | तिसृभिः tisṛbhiḥ | त्रिभिः tribhiḥ |
| D.Ab. | त्रिभ्यः tribhyaḥ | तिसृभ्यः tisṛbhyaḥ | त्रिभ्यः tribhyaḥ |
| G. | त्रयाणां trayāṇām (Ved. trīnām) | तिसृणां tisṛṇām | त्रयाणा trayāṇām |
| L. | त्रिषु triṣu | तिसृषु tisṛṣu | त्रिषु triṣu |

§ 256. चतुर् *catur*, four, fem. चतस्र *catasra*.

| | | | |
|---|---|---|---|
| N.V. | चत्वारः catvāraḥ (Pāṇ. VII. I, 98) | चतस्रः catasraḥ | चत्वारि catvāri |
| A. | चतुरः caturaḥ (Pāṇ. VI. I, 167) | चतस्रः catasraḥ | चत्वारि catvāri |
| I. | चतुर्भिः caturbhiḥ | चतसृभिः catasṛbhiḥ | चतुर्भिः caturbhiḥ |
| D.Ab. | चतुर्भ्यः caturbhyaḥ | चतसृभ्यः catasṛbhyaḥ | चतुर्भ्यः caturbhyaḥ |
| G. | चतुर्णां caturṇām | चतसृणां catasṛṇām | चतुर्णां caturṇām |
| L. | चतुर्षु caturṣu | चतसृषु catasṛṣu | चतुर्षु caturṣu |

| § 257. पंचन् pañcan, five. | षष् ṣasṭ, six. | अष्टन् aṣṭan, eight. |
|---|---|---|
| N.A.V. पंच pañca | षट् ṣaṭ– | अष्टौ aṣṭau or अष्ट aṣṭa |
| I. पंचभिः pañcabhiḥ | षड्भिः ṣaḍbhiḥ | अष्टाभिः aṣṭābhiḥ or अष्टभिः aṣṭabhiḥ |
| D.Ab. पंचभ्यः pañcabhyaḥ | षड्भ्यः ṣaḍbhyaḥ | अष्टाभ्यः aṣṭābhyaḥ or अष्टभ्यः aṣṭabhyaḥ |
| G. पंचानां pañchānām | षंणां ṣaṇṇām | अष्टानां aṣṭānām |
| L. पंचसु pañcasu | षट्सु ṣaṭsu | अष्टसु aṣṭasū or अष्टसु aṣṭasu |

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daś*an, एकादशन् *ekādaśan*, etc., follow the declension of पंचन् *pa*ñcan. विंशतिः *viṁ*śatiḥ is declined like a feminine in इ *i*, those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from I to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some; एके वदंति *eke vadanti*, some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa*

---

vārt.)

*puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारी: *ekādaśa nārīḥ*, eleven women,acc.

While the numerals from I to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशति: *viṁśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशति: शत्रूणां *viṁśatiḥ śatrūṇām*, twenty enemies, or विंशति: शत्रव: *viṁśatiḥ śatravaḥ*; षष्टि: शिशव: *ṣaṣṭhiḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धै: *triṁśatā vṛddhaiḥ*, by thirty elders; शतं दासीनां *śatam dāsīnām* or शतं दास्य: *śatam dāsyaḥ*, a hundred slaves; सहस्रं पितर: *sahasram pitaraḥ*, a thousand ancestors.

Exceptionally these cardinals may take the plural number : पंचाशद्भिर्हयै: pañchāśadbhirhayaiḥ, with fifty horses.

§ 259. *Ordinals.*

| | |
|---|---|
| प्रथम: °मा, °म, prathamaḥ, ā, am, | |
| अग्रिम: °मा, °म, agrimaḥ, ā, am | the first |
| आदिम: °मा, °म, ādimaḥ, ā, am | |
| द्वितीय: °या, °यं, dvitīyaḥ, ā, am, | the second. |
| तृतीय: °या, °यं, tṛtīyaḥ, ā, am, | the third. |
| चतुर्थ: °र्थी, °र्थं, caturthaḥ, ī, am, | |
| तुरीय: °या, °यं, turīyaḥ, ā, am, | the fourth. |
| तुर्य: °र्या, °र्यं, turyaḥ, ā, am , | |
| पंचम: °मी, °मं, pañcamaḥ, ī, am, | the fifth. |
| षष्ठ: °ष्ठी, °ष्ठं, ṣaṣṭhaḥ, ā, am, | the sixth. |
| सप्तम: °मी, °मं, saptamaḥ, ī, am, | the seventh. |
| अष्टम: °मी, °मं, aṣṭamaḥ, ī, am, | the eighth. |
| नवम: °मी, °मं, navamaḥ, ī, am, | the ninth. |
| दशम: °मी, °मं, daśamaḥ, ī, am, | the tenth. |
| एकादश: °शी, °शं, ekādaśāḥ, ī, am, | the eleventh. |
| नवदश: °शी, °शं, navadaśaḥ, ī, am, | the nineteenth. |

| | |
|---|---|
| ऊनविंशः °शी, °शं, ūnaviṁśaḥ, ā, am, | the nineteenth. |
| ऊनविंशतितमः °मी, °मं, ūnaviṁśatitamaḥ, ī, am, | the nineteenth. |
| विंशः °शी, °शं, viṁśaḥ, ī, am (Pāṇ. V. 2, 56), | the twentieth. |
| विंशतितमः °मी, °मं, viṁśatitamaḥ, ī, am, | the twentieth. |
| त्रिंशः °शी, °शं, tṛṁśaḥ, ī, am, | the thirtieth. |
| त्रिंशत्तमः °मी, °मं, tṛmśattamaḥ, ī, am, | the thirtieth |
| चत्वारिंशः °शी, °शं, catvāriṁśaḥ, ī, am, | the fortieth. |
| चत्वारिंशत्तमः °मी, °मं, catvārimśattamaḥ, ī, am, | the fortieth. |
| पंचाशः °शी, °शं, pañcāsah, ī, am, | the fiftieth. |
| पंचाशत्तमः °मी, °मं, pañcāśattamaḥ ā, am, | the fiftieth. |
| षष्टितमः ṣaṣṭitamaḥ, | the sixtieth[1]. |
| एकषष्टितमः ekaṣaṣṭitamaḥ, | the sixty-first |
| एकषष्टः ekaṣaṣṭaḥ, | the sixty-first |
| सप्ततितमः saptatitamaḥ, | the seventieth. |
| एकसप्ततितमः ekasaptatitamaḥ, | the seventy-first. |
| एकसप्ततः ekasaptataḥ | the seventy-first. |
| अशीतितमः asītitamaḥ, | the eightieth. |
| एकाशीतितमः ekāśītitamaḥ, | the eighty-first. |
| एकाशीतः ekāsītaḥ | the eighty-first. |
| नवतितमः °मी, °मं, navatitamaḥ, ī, am, | the ninetieth. |
| एकनवतितमः, ekanavatitamaḥ, | the ninety-first. |
| एकनवतः ekanavataḥ | the ninety-first. |

शततमः °मी, °मं śatatamaḥ, ī, am, the hundredth. (Pāṇ. V. 2, 57).

| | |
|---|---|
| एकशततमः ekaśatatamaḥ, | the hundred and first. |
| सहस्रतमः, sahasratamaḥ, | the thousandth. |

### § 260. *Numerical Advèrbs and other Derivativs.*

सकृत् sakṛt, once.

द्विः dviḥ, twice.

एकधा ekadhā, in one way.

द्विधा dvidhā or द्वेधा dvedhā, in two ways.

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1. The ordinals from sixty admit of one form only, that is तमः tamaḥ; but if preceded by another numeral, both forms are allowed (Pāṇ. V. 2, 58). शतं śatam forms its ordinal as शततमः śatatamaḥ only (Pāṇ. V. 2, 57).

त्रिः tṛḥ, thrice. त्रिधा tṛdhā or त्रेधा tredhā, in three ways.

चतुः catuḥ, four times. चतुर्धा caturdhā, in four ways.

पंचकृत्वः pañcakṛtvaḥ, five times. पंचधा pañcadhā, in five ways.

षट्कृतवः ṣaṭkṛtvaḥ, six times etc. षोढा ṣoḍhā, in six ways, etc. (or षड्धा ?)

एकशः ekaśaḥ, one-fold.

द्विशः dviśaḥ, two-fold

त्रिशः tṛśaḥ, three-fold, etc. (Pāṇ. V. 4, 43.)

द्वयं dvayam or द्वितयं dvitayam, a pair. (Pāṇ. V. 2, 42.)

त्रयं trayam or त्रितयं tritayam or त्रयी trayī, a trad.

चतुष्टयं catuṣṭayam, a tetrad.

पंचतयं pañcatayam, a pentad, etc.

These are also used as adjectives, in the sense of five-fold etc., and may then form their plural as पंचतयाः pa*ñcatayāḥ* or पंचतये *pañcataye* (§ 283).

पंचत् *pañcat*, a pentad, दशत् *daśat*, a decad (Pāṇ. V. i, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. V. 1, 59, and in the *Kāsikā-Vritti.*

# CHAPTER 6

## Pronouns and Pronominal Adjectives.

§ 261.

*Personal Pronouns.*

Base (in composition) मद् mad and अस्मद् *asmad*.

Base (in composition) त्वद् tvad and युष्मद् yuṣmad.

**Singular.**

| | | |
|---|---|---|
| N. | अहं aham, I | त्वं tvam, You |
| A. | मां mām, मा mā, me | त्वां tvām, त्वा tvā, to you |
| I. | मया mayā, by me | त्वया tvayā, by you |
| D. | मह्यं mahyam, मे me, to me | तुभ्यं tubhyam, ते te, for you |
| Ab. | मत् mat, from me | त्वत् tvat, from you |
| G. | मम mama, मे me, of me | तव tava, ते te, of you |
| L. | मयि mayi, in me | त्वयि tvayi, in thee |

**Dual.**

| | | |
|---|---|---|
| N. | आवां āvām, we two | युवां yuvām, you two |
| A. | आवां āvām, नौ nau, us two | युवां yuvām, वां vām, you two |
| I. | आवाभ्यां āvābhyām, by us two | युवाभ्यां yuvābhyām, by you two |
| D. | आवाभ्यां āvābhyām, नौ nau, to us two | युवाभ्यां yuvābhyām वां vām, to you two |
| Ab. | आवाभ्यां āvābhyām, from us two | युवाभ्यां yuvābhyām, from you two |
| G. | आवयो: āvayoḥ, नौ nau, of us two | युवयो: yuvayoḥ, वां vām, of you two |
| L. | आवयो: āvayoḥ, in us two | युवयो: yuvayoḥ, in you two |

**Plural.**

| | | |
|---|---|---|
| N. | वयं vayam, we | यूयं yūyam, you |
| A. | अस्मान् asmān, न: naḥ, us | युष्मान् yuṣmān, व: vaḥ, you |
| I. | अस्माभि: asmābiḥ, by us | युष्माभि: yuṣmābhiḥ, by you |
| D. | अस्मभ्यं asmabhyam, न: naḥ, to us | युष्मभ्यं yuṣmabhyam, व: vaḥ, to you |
| Ab. | अस्मत् asmat, from us | युष्मत् yuṣmat, from you |
| G. | अस्माकं asmākam, न: naḥ, of us | युष्माकं yuṣmākam, व: vaḥ, of you |
| L. | अस्मासु asmāsu, in us | युष्मासु yuṣmāsu, in you |

The substitutes in the even cases, मा *mā*, मे *me*, नौ *nau*, न: *naḥ*, त्वा *tvā*, ते *te*, वां *vām*, व: *vaḥ*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *ca*, and वा *vā*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it (Accent, Pāṇ. VI. I, 182.)

| | Singular. | | | Plural. | | |
|---|---|---|---|---|---|---|
| | Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| N. | स: saḥ | सा sā | तत् tat | ते te | ता: taḥ | तानि tāni |
| A. | तं tam | तां tām | तत् tat | तान् tān | ता: tāḥ | तानि tāni |
| I. | तेन tena | तया tayā | तेन tena | तै: taiḥ | ताभि: tābhiḥ | तै: taiḥ |
| D. | तस्मै tasmai | तस्यै tasyai | तस्मै tasmai | तेभ्य: tebhyaḥ | ताभ्य: tābhyaḥ | तेभ्य: tebhyaḥ |
| Ab. | तस्मात् tasmāt | तस्या: tasyāḥ | तस्मात् tasmāt | तेभ्य: tebhyaḥ | ताभ्य: tābhyaḥ | तेभ्य: tebhyaḥ |
| G. | तस्य tasya | तस्या: tasyāḥ | तस्य tasy | तेषां teṣām | तासां tāsām | तेषां teṣām |
| L. | तस्मिन् tasmin | तस्यां tasyām | तस्मिन् tasmin | तेषु teṣu | तासु tāsu | तेषु teṣu |

Dual.

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| N.A. | तौ tau | ते te | ते te |
| I.D.Ab. | ताभ्यां tābhyām | ताभ्यां tābhyām | ताभ्यां tābhyām |
| G.L. | तयो: tayoḥ | तयो: tayoḥ | तयो: tayoḥ |

§ 263. Base (in composition) त्यद् *tyad*.

| | Singular. | | | Plural. | | |
|---|---|---|---|---|---|---|
| | masc. | fem. | neut. | masc | fem | neut |
| N. | स्य: syaḥ | स्या syā | त्यत् tyat | त्ये tye | त्या: tyāḥ | त्यानि tyāni |
| A. | त्यं tyam | त्यां tyām | त्यत् tyat | त्यान् tyan | त्या: tyāḥ | त्यानि tyāni |
| I. | त्येन tyena | त्यया tyayā | त्येन tyena | त्यै: tyaiḥ | त्याभि: tyābhiḥ | त्यै: tyaiḥ |
| D. | त्यस्मै tyasmai | त्यस्यै tyasyai | त्यस्मै tyasmai | त्येभ्य: tyebhyaḥ | त्याभ्य: tyābhyaḥ | त्येभ्य: tyebhyaḥ |
| Ab. | त्यस्मात् tyasmāt | त्यस्या: tyasyaḥ | त्यस्मात् tyasmāt | तेभ्य: tyebhyaḥ | त्याभ्य: tyābhyaḥ | त्येभ्य: tyebhyaḥ |

| | | | | | |
|---|---|---|---|---|---|
| G. त्यस्य tyasya | त्यस्याः tyasyāḥ | त्यस्य tyasya | त्येषां tyeṣām | त्यासां tyāsām | त्येषां tyeṣām |
| L. त्यस्मिन् tyasmin | त्यस्यां tyasyām | त्यस्मिन् tyasmin | त्येषु tyeṣu | त्यासु tyāsu | त्येषु tyeṣu |

**Dual.**

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| N.A. | त्यौ tyau | त्ये tye | त्ये tye |
| I.D.Ab. | त्याभ्यां tyābhyām | त्याभ्यां tyābhyām | त्याभ्यां tyābhyām |
| G.L. | त्ययोः tyayoḥ | त्ययोः tyayoḥ | त्ययोः tyayoḥ |

## Possessive Pronouns

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *īya*.

मदीयः, °या, °यं, madīyaḥ, yā, yam, mine.

त्वदीयः, °या, °यं, tvadīyaḥ, yā, yam, thine.

तदीयः, °या, °यं, tadīyaḥ, yā, yam, his, her, its.

अस्मदीयः °या, °यं, asmadīyaḥ, yā, yam, our.

युष्मदीयः °या, °यं, yuṣmadīyaḥ, yā, yam, your.

तदीयः °या, °यं, tadīyaḥ, yā, yam, their.

Other derivative possessive pronouns are मामकः[1] *māmakaḥ*, mine; तावकः *tāvakaḥ*, thine; आस्माकः *āsmākaḥ*, our; यौष्माकः *yauṣmākaḥ*, your. Likewise मामकीनः *māmakīnaḥ*, mine; तावकीनः *tāvakīnaḥ*, thine; आस्माकीनः *āsmākīnaḥ*, our; यौष्माकीणः *yauṣmākīṇaḥ*, your.

### *Reflexive Pronouns*

§ 265. स्वयं *svayam*, self, is indeclinable. स्वयं वृतवान् *svayam vṛtavān*, I chose it myself, you chose it thyself, he chose it himself; स्वयं वृतवती *svayam vṛtavatī*, she chose it herself; स्वयं वृतवंतः *svayam vṛtavantaḥ*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *ātman*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मानमात्मना पश्य *ātmānamātmanā paśya*, see thyself, by

the self gnosce te ipsum; आत्मनो दोषं ज्ञात्वा *ātmano doṣam jñātvā* having known his own fault. It is used in the singular even when referring to two or three persons: आत्मनो देशमागम्य मृता: *ātmano-deśamāgamya mṛtāḥ*, having returned to their country, they died.

§ 267. स्व:, स्वा, स्वं *svaḥ*, *svā*, *svam*, is reflexive adjective, corresponding to Latin *suus*, *sua*, *suum*. स्वं पुत्रं दृष्ट्वा *svam putram dṛṣṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

*Demonstrative Pronouns.*

§ 268. Base (in composition) एतद् *etad*, this (very near).

| | Singular. | | | Plural. | |
|---|---|---|---|---|---|
| Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| N. एष: eṣaḥ | एषा eṣā | एतत् etat | एते ete | एता: etaḥ | एतानि etāni |
| A. एतं etam | एतां etām | एतत् etat | एतान् etān | एता: etāḥ | एतानि etāni |
| I. एतेन etena | एतया etayā | एतेन etena | एतै: etaiḥ | एताभि: etābhiḥ | एतै: etaiḥ |
| D. एतस्मै etasmai | एतस्यै etasyai | एतस्मै etasmai | एतेभ्य: etebhyaḥ | एताभ्य: etābhyaḥ | एतेभ्य etebhyaḥ |
| Ab. एतस्मात् etasmāt | एतस्या: etasyāḥ | एतस्मात् etasmāt | एतेभ्य: etebhyaḥ | एताभ्य: etābhyaḥ | एतेभ्य: etebhyaḥ |
| G. एतस्य etasya | एतस्या: etasyāḥ | एतस्य etasya | एतेषां eteṣām | एतासां etāsām | एतेषां eteṣām |
| L. एतस्मिन् etasmin | एतस्यां etasyām | एतस्मिन् etasmin | एतेषु eteṣu | एतासु etāsu | एतेषु eteṣu |

Dual.

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| N.A. | एतौ etau | एते ete | एते ete |
| I.D. Ab. | एताभ्यां etābhyām | एताभ्यां etābhyām | एताभ्यां etābhyām |
| G. L. | एतयो: etayoḥ | एतयो: etayoḥ | एतयो: etayoḥ |

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ. VI. i, 171.)

| | Singular. | | | Plural. | |
|---|---|---|---|---|---|
| Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| N. अयं ayam | इयं iyam | इदं idam | इमे ime | इमा: imāḥ | इमानि imāni |
| A. इमं imam | इमां imām | इदं idam | इमान् imān | इमा: imāḥ | इमानि imāni |

| | | | | | |
|---|---|---|---|---|---|
| I. अनेन anena | अनया anayā | अनेन anena | एभि: ebhiḥ | आभि: ābhiḥ | एभि: ebhiḥ |
| D. अस्मै asmai | अस्यै asyai | अस्मै asmai | एभ्य: ebhyaḥ | आभ्य: ābhyaḥ | एभ्य: ebhyaḥ |
| Ab. अस्मात् asmāt | अस्या: asyāḥ | अस्मात् asmāt | एभ्य: ebhyaḥ | आभ्य: ābhyaḥ | एभ्य: ebhyaḥ |
| G. अस्य asya | अस्या: asyāḥ | अस्य asya | एषां eṣām | आसां āsām | एषां eṣām |
| L. अस्मिन् asmin | अस्यां asyām | अस्मिन् asmin | एषु eṣu | आसु āsu | एषु eṣu |

**Dual.**

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| N.A.V. | इमौ imau | इमे ime | इमे ime |
| I.D.Ab. | आभ्यां ābhyām | आभ्यां ābhyām | आभ्यां ābhyām |
| G.L. | अनयो: anayoḥ | अनयो: anayoḥ | अनयो: anayoḥ |

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

| Singular. | | | Plural. | | |
|---|---|---|---|---|---|
| Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| A. एनं enam | एनां enām | एनत् enat | A. एनान् enān | एना: enāḥ | एनानि enāni |
| I. एनेन enana | एनया enayā | एनेन enana | | | |

**Dual.**

| | Masc. | Fem. | Neut. |
|---|---|---|---|
| A. | एनौ enau | एने ene | एने ene |
| G.L. | एनयो: enayoḥ | एनयो: enayoḥ | एनयो: enayoḥ |

Ex. अनेन व्याकरणामधीतं एनं छन्दोऽध्यापय *anena vyakaraṇām adhītam, enam chando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयो: पवित्रं कुलं एनयो: प्रभूतं स्वं *anayoḥ pavitram kulam, enayoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

**Singular.**

| Masc. | Fem. | Neut. |
|---|---|---|
| N. असौ asau | असौ asau | अद: adaḥ |
| A. अमुं amum | अमूं amūm | अद: adaḥ |
| I. अमुना amunā | अमुया amuyā (Ṛv. I. 29, 5) | अमुना amunā |

| | | |
|---|---|---|
| D. अमुष्मै amuṣmai | अमुष्मै amuṣmai | अमुष्मै amuṣmai |
| Ab. अमुष्मात् amuṣmāt | अमुष्याः amuṣyāḥ | अमुष्मात् amuṣmāt |
| G. अमुष्य amuṣya | अमुष्याः amuṣyāḥ | अमुष्य amuṣya |
| L. अमुष्मिन् amuṣmin | अमुष्यां amuṣyām | अमुष्मिन् amuṣmin |

**Plural.**

| Mac. | Fem. | Neut. |
|---|---|---|
| N. अमी amī | अमूः amūḥ | अमूनि amūni |
| A. अमून् amūn | अमूः amūḥ | अमूनि amūni |
| I. अमीभिः amībhiḥ | अमूभिः amūbhiḥ | अमीभिः amībhiḥ |
| D.Ab. अमीभ्यः amībhyaḥ | अमूभ्यः amūbhyaḥ | अमीभ्यः amībhyaḥ |
| G. अमीषां amīṣām | अमूषां amūṣām | अमीषां amīṣām |
| L. अमीषु amīṣu | अमूषु amūṣu | अमीषु amīṣu |

**Dual.**

| Masc. | Fem. | Neut. |
|---|---|---|
| N.A.V. अमू amū | I.D.Ab. अमूभ्यां amūbhyām | G.L. अमुयोः amuyoḥ |

## *Relative Pronoun.*

§ 272. Base (in composition) यद् *yad*, who or which.

| | Singular. | | | Plural. | | |
|---|---|---|---|---|---|---|
| | Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| N. | यः yaḥ | या yā | यत् yat | ये ye | याः yāḥ | यानि yāni |
| A. | यं yam | यां yām | यत् yat | यान् yān | याः yāḥ | यानि yāni |
| I. | येन yena | यया yayā | येन yena | यैः yaiḥ | याभिः yābhiḥ | यैः yaiḥ |
| D. | यस्मै yasmai | यस्यै yasyai | यस्मै yasmai | येभ्यः yebhyaḥ | याभ्यः yābhyaḥ | येभ्यः yebhyaḥ |
| Ab. | यस्मात् yasmāt | यस्याः yasyāḥ | यस्मात् yasmāt | येभ्यः yebhyaḥ | याभ्यः yābhyaḥ | येभ्यः yebhyaḥ |
| G. | यस्य yasya | यस्याः yasyāḥ | यस्य yasya | येषां yeṣām | यासां yāsām | येषां yeṣām |
| L. | यस्मिन् yasmin | यस्यां yasyām | यस्मिन् yasmin | येषु yeṣu | यासु yāsu | येषु yeṣu |

**Dual.**

| Masc. | Fem. | Neut. |
|---|---|---|
| N.A.V. यौ yau | ये ye | ये ye |
| I.D.Ab. याभ्यां yābhyām | याभ्यां yābhyām | याभ्यां yābhyām |
| G.L. ययोः yayoḥ | ययोः yayoḥ | ययोः yayoḥ |

## *Interrogative Pronouns*

§ 273. Base (in composition) किं *kim*, Who or which?

| | Singular. | | | Plural. | |
|---|---|---|---|---|---|
| Masc. | Fem. | Neut. | Masc. | Fem. | Neut. |
| N. कः kaḥ | का kā | किं kim | के ke | काः kāḥ | कानि kāni |
| A. कं kaṃ | कां kām | किं kim | कान् kān | काः kāḥ | कानि kāni |
| I. केन kena | कया kayā | केन kena | कैः kaiḥ | काभिः kābhiḥ | कैः kaiḥ |
| D. कस्मै kasmai | कस्यै kasyai | कस्मै kasmai | केभ्यः kebhyaḥ | काभ्यः kābhyaḥ | केभ्यः kebhyaḥ |
| Ab. कस्मात् kasmāt | कस्याः kasyāḥ | कस्मात् kasmāt | केभ्यः kebhyaḥ | काभ्यः kābhyaḥ | केभ्यः kebhyaḥ |
| G. कस्यः kasyaḥ | कस्याः kasyāḥ | कस्य kasya | केषां keṣām | कासां kāsām | केषां keṣāṃ |
| L. कस्मिन् kasmin | कस्यां kasyām | कस्मिन् kasmin | केषु keṣu | कासु kāsu | केषु keṣu |

Dual.

| Masc. | Fem. | Neut. |
|---|---|---|
| N.A. कौ kau | के ke | के ke |
| I.D.Ab. काभ्यां kābhyām | काभ्यां kābhyām | काभ्यां kābhyām |
| G.L. कयोः kayoḥ | कयोः kayoḥ | कयोः kayoḥ |

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel syllable, to denote contempt or dubious relation (Pāṇ. V. 3, 71). त्वयका *tvayakā*, By thee! instead of त्वया *tvayā*. युवकयोः *yuvakayoḥ*, Of you two! अस्मकाभिः *asmakābhiḥ*, With us! अयकं *ayakam*. असकौ *asakau*, etc. (See Siddh.-Kaum. vol. I. p. 706.)

### Compound Pronouns.

§ 275. By adding दृश् *dṛś*, दृश *dṛśa*, or दृक्ष *dṛkṣa*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् tādṛś, तादृश tādṛśa, तादृक्ष tādṛkṣa, such like.
एतादृश् etādṛś, एतादृश etādṛśa, एतादृक्ष etādṛkṣa, this like.
यादृश् yādṛś, यादृश yādṛśa, यादृक्ष yādṛkṣa, what like.
ईदृश् īdṛś, ईदृश īdṛśa, ईदृक्ष īdṛkṣa, this like.
कीदृश् kīdṛś, कीदृश् kīdṛśa, कीदृक्ष kīdṛkṣa, What like?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādṛk*, m.n.; तादृशी *tādṛśī*, f.; or तादृशः, °शी, °शं, *tādṛśaḥ*, ī, am. Similarly formed are मादृश *mādṛśa*, त्वादृश *tvādṛśa*, like me, like thee, etc.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed:

तावत् *tāvat*, so much, declined like nouns in वत् *vat* (§ 187).

एतावत् *etāvat*, so much,

यावत् *yāvat*, as much,

इयत् *īyat*, so much,

कियत् *kīyat*, How much? इयान् *īyān*, इयती *īyatī*, इयत् *īyat*.

Note--On the declension of कति *kati*, How many? तति *tati*, so many, and यति *yati*, as many, see § 231.

§ 277. By adding चित् *cit*, चन *cana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaścit*, काचित् *kācit*, किंचित् *kiṁcit*, some one; also कच्चित् *kaccit*, anything.

कश्चन *kaścana*, काचन *kācana*, किंचन *kiṁcana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, sone one.

In the same manner indefinite adverbs are formed: कदा *kadā*, When? कदाचित् *kadācit*, कदाचन *kadācana*, once: क्व *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yaḥ kaḥ*, whosoever; यस्य कस्य *yasya, kasya*, whosesoever. Likewise यः कश्चित् *yaḥ kaścit*, whosoever, or यः कश्च *yaḥ kaśca*, or यः कश्चन *yaḥ kaścana*.

The relative pronoun, if doubted,9 assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यद्, *yo, yaḥ, yā, yā, yaḍ*

*yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yattad*, whatsoever.

*Pronominal Adjectives.*

§ 278. Under the name of *Sarvanāman*, which has been freely translated by Pronoun, but which really means a class of words beginning with sarva, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain pecularities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes डतर *tara* and डतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *sima*, whole; 12. नेम *nema*, half; 13. एक eka, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अवर avara, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sava*, own; 22. अंतर *antara*, outer, (except अंतरा पू: *antarā pūḥ*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means *kinsman* or wealth; nor अंतर *antara*, if it means interval, etc.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गाथका: *dakṣiṇā gāthakāḥ*, clever mistrels; उत्तरा: कुरव: *uttarāḥ kuravaḥ*, the northern *Kurus*, (a proper name); प्रभूता: स्वा: *prabhūtāḥ svāḥ*, great treasures (Kāś. I. 1, 35); ग्रामयोरंतरे वसति *grāmayorantare vasati*, he lives between the two villages.

**Masculine**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | सर्व: sarvaḥ | सर्वौ sarvau | सर्वे sarve |
| A. | सर्वं sarvam | सर्वौ sarvau | सर्वान् sarvān |
| I. | सर्वेण sarveṇa | सर्वाभ्यां sarvābhyām | सर्वै: sarvaiḥ |
| D. | सर्वस्मै sarvasmai | सर्वाभ्यां sarvābhyām | सर्वेभ्य: sarvebhyaḥ |
| Ab. | सर्वस्मात् sarvasmāt | सर्वाभ्यां sarvābhyām | सर्वेभ्य: sarvebhyaḥ |
| G. | सर्वस्य sarvasya | सर्वयो: sarvayoḥ | सर्वेषां sarveṣām |
| L. | सर्वस्मिन् sarvasmin | सर्वयो: sarvayoḥ | सर्वेषु sarveṣu |
| V. | सर्व sarva | सर्वौ sarvau | सर्वे sarve |

**Feminine.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | सर्वा sarvā | सर्वे sarve | सर्वा: sarvāḥ |
| A. | सर्वां sarvām | सर्वे sarve | सर्वा: sarvāḥ |
| I. | सर्वया sarvayā | सर्वाभ्यां sarvābhyām | सर्वाभि: sarvābhiḥ |
| D. | सर्वस्यै sarvasyai | सर्वाभ्यां sarvābhyām | सर्वाभ्य: sarvābhyaḥ |
| Ab. | सर्वस्या: sarvasyāḥ | सर्वाभ्यां sarvābhyām | सर्वाभ्य: sarvābhyaḥ |
| G. | सर्वस्या: sarvasyāḥ | सर्वयो: sarvayoḥ | सर्वासां sarvāsām |
| L. | सर्वस्यां sarvasyām | सर्वयो: sarvayoḥ | सर्वासु sasvāsu |

**Neuter.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N.A.V. | सर्वं sarvam | सर्वे sarve | सर्वाणि sarvāṇi |

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take त् *t* in the Nom. Acc. Voc. Sing. of the neuter:

Nom. Sing. अन्य: *anyaḥ*, masc.; अन्या *anyā*, fem.; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only:

Masc. N.A.V. उभौ *ubhau*, I.D.Ab. उभाभ्यां *ubhābhyām*, G.L. उभयो: *ubhayoḥ*; उभे *ubhe*, N.A.V. fem. and Neut.

§ 281. उभय: *ubhayaḥ*, °यी *-yī*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

**Masculine.**

| | Singular. | Plural. |
|---|---|---|
| N. | उभय: ubhayaḥ | उभये ubhaye |
| A. | उभयं ubhayam | उभयान् ubhayān |
| I. | उभयेन ubhayena | उभयै: ubhayaiḥ |
| D. | उभयस्मै ubhayasmai, etc. | उभयेभ्य: ubhayebhyaḥ, etc. |

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ *i* or अ: *aḥ*; in the Abl. Sing. स्मात् *smāt* or अत् *at*; in the Loc. Sing. स्मिन् *smin* or इ i.

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | पूर्व: pūrvaḥ | पूर्वौ pūrvau | पूर्वे pūrve or पूर्वा: pūrvāḥ |
| A. | पूर्वं pūrvam | पूर्वौ pūrvau | पूर्वान् pūrvān |
| I. | पूर्वेण pūrveṇa | पूर्वाभ्यां pūrvābhyām | पूर्वै: pūrvaiḥ |
| D. | पूर्वस्मै pūrvasmai | पूर्वाभ्यां pūrvābhyām | पूर्वेभ्य: pūrvebhyaḥ |
| Ab. | पूर्वस्मात् pūrvasmāt or पूर्वात् pūrvāt | पूर्वाभ्यां pūrvābhyām | पूर्वेभ्य: pūrvebhyaḥ |
| G. | पूर्वस्य pūrvasya | पूर्वयो: pūrvayoḥ | पूर्वेषां pūrveṣām |
| L. | पूर्वस्मिन् pūrvasmin or पूर्वे pūrve | पूर्वयो: pūrvayoḥ | पूर्वेषु: pūrveṣu |

§ 283. The following words may likewise take अ: *aḥ* or इ *i* in the Nom. Plur. masc. (Pāṇ. I, 1, 33.)

प्रथम: *prathamaḥ*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमा: *prathamāḥ*; fem. प्रथमा *prathamā*.

चरम: *caramaḥ*, last, चरमौ *caramou*, चरमे *carame* or चरमा: *caramāh*.

द्वितय: *dvitayaḥ*, two-fold, fem. द्वितयी *dvitayī*, and similar words in तय*taya*; त्रितय:*tritayaḥ*, three-fold; त्रितये *tritaye* or त्रितया: *tritayāḥ*.

द्वय: *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in य *ya*; त्रय: *trayaḥ*.

अल्प: *alpaḥ*, few, अल्पे *alpe* or अल्पा: *alpāḥ*.

अर्ध: *ardhaḥ*, half, अर्धे *ardhe* or अर्धा: *ardhāḥ*.

कतिपय: *katipayaḥ*, some, कतिपये *katipaye* or कतिपया: *katipayāḥ*.

नेम: *nemaḥ*, half, नेमे *neme* or नेमा: *nemāḥ*.

In all other cases these words are regular, like कांत: *kāntaḥ*.

§ 284. द्वितीय: *dvitīyaḥ* and other words in तीय *tīya* are declined like कांत *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

**Masculine.**

| | Singular. | Dual. | Plural. |
|---|---|---|---|
| N. | द्वितीय: dvitīyaḥ | द्वितीयौ dvitīyau | द्वितीया: dvitīyāḥ |
| A. | द्वितीयं dvitīyam | द्वितीयौ dvitīyau | द्वितीयान् dvitīyān |
| I. | द्वितीयेन dvitīyena | द्वितीयाभ्यां dvitīyābhyām | द्वितीयै: dvitīyaiḥ |
| D. | द्वितीयाय dvitīyāya or द्वितीयस्मै dvitīyasmai | द्वितीयाभ्यां dvitīyābhyām | द्वितीयेभ्य: dvitīyebhyaḥ |
| Ab. | द्वितीयात् dvitīyāt or द्वितीयस्मात् dvitīyasmāt | द्वितीयाभ्यां dvitīyābhyām | द्वितीयेभ्य: dvitīyebhyaḥ |
| G. | द्वितीयस्य dvitīyasya | द्वितीययो: dvitīyayoḥ | द्वितीयानां dvitīyānām |
| L. | द्वितीये dvitīye or द्वितीयस्मिन् dvitīyasmin | द्वितीययो: dvitīyayoḥ | द्वितीयेषु dvitīyeṣu |

At the end of *Bahuvrīhi* compounds the *Sarvanāmans* are treated like ordinary words: Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. I. 1, 29). The same at the end of compounds such as मत्सपूर्व: *māsapūrvaḥ*, a month earlier; Dat. मासपूर्वाय *māsapūrvaya* (Pāṇ. I. 1, 30). Likewise in *Dvandvas*; पूर्वापराणां pūrvāparāṇām, of former and later persons (Pāṇ. I,. 1, 31), though in the Nom. Plur. these *Dvandvas* may take इ i; पूर्वापरे *pūrvāpare* or पूर्वापरा: *pūrvāparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *pūrva uttara-*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. I, 1, 28).

### *Adverbial Declension.*

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *ciram*, a long time.

Instr. चिरेण *cire*ṇa, in a long time.

Dat. चिराय *cirāya*, for a long time.

Abl. चिरात् *cirāt*, long ago.

Gen. चिरस्य *cirasya*, a long time.

Loc. चिरे *cire*, long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.
2. त्र *tra*, with a locative meaning.
3. दा *dā*, with a temporal meaning; also raised to दानीं dānīm.
4. तात् *tāt*, with a locative meaning.
5. था *thā*, with a meaning of modality; likewise थं *tham* and थ *tha*.
6. सात् *sāt*, expressive of effect.
7. आ *ā* and आहि *āhi*, local.
8. हिं *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *taḥ*, with an ablative meaning.

ततः *tataḥ*, thence. यतः *yataḥ*, whence. इतः *itaḥ*, hence; (cf. इति *iti*; thus, इव *iva*, as.) अतः *ataḥ*, hence. कुतः *kutaḥ*, Whence? अमुतः *amutaḥ*, thence. मत्तः *mattaḥ*, from me. अस्मत्तः *asmattaḥ*, from us.

भवत्तः *bhavattaḥ*, from your Honour. पूर्वतः *pūrvataḥ* before (in a general local or temporal sense). सर्वतः *sarvataḥ*, always. अग्रतः *agartaḥ*, before, like अग्रे *agre*. अभितः *abhitaḥ*, around, near. उभयतः *ubhayataḥ*, on both sides. परितः *paritaḥ*, all round. ग्रामतः *grāmataḥ*, from the village. अज्ञानतः *ajñānataḥ*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *puruṣatrā*, amongst men.

   तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र atra, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *śatrā*, with, and सत्रं *śatram*, with (see सह *saha*).

3. दा *dā*, temporal.

   तदा *tadā*, then, and तदानीं *tadānīm*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*, another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time. सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānīm*, now.

4. तात् *tāt*, local.

   प्राक्तात् *prāktāt*, in front.

   Frequently after a base in स् s:

   पुरस्तात् *purastāt*, before. अधरस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards. अधस्तात् *adhastāt*, below. उपरिष्टात् *upariṣṭ*āt, above.

5. था thā modal.

   तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, on one of two ways. इतरथा *itarathā*, in the other way. वृथा *vṛthā*, vainly(?). Or थं *tham*, in कथं *katham*, How? इत्थं *ittham*, thus. Or थ *tha*, in अथ *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं rājño 'dhīnam, dependent on the king.) भस्मसात् *bhasmasāt*, reduced to ashes. अग्निसात् agṅisāt, reduced to fire.

7. आ *ā* and आहि *āhi*, local.

दक्षिणाहि *dakṣiṇāhi*, in the South, or दक्षिणा dakṣiṇā. उत्तराहि uttarāhi in the North, or उत्तरा *uttarā*. अंतरा antarā (or ०रं -ram, or ०रेण -reṇa), between. पुरा *purā*, in the East, in front, formerly, (or पुरः puraḥ and पुरस्तात् *purastāt*, before.) पश्चा *paśćā*, behing, (or पश्चात् *paśćāt*).

Adverbs such as मुधा *mudhā*, in vain, मृषा *mṛṣā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. र्हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore, तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *prātar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह् *ha*, locative.

कुह् *kuha*, Where? इह् *iha*, here. सह् *saha*, with.

# CHAPTER 7

## Conjugation

§ 286. Sanskrit verbs are conjugated in the Active and the Passive. Ex. बोधति *bodhati*, he knows; बुध्यते *budhyate*, he is known.

§ 287. The Active has two forms:

1. The Parasmai-pada, i.e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another) Ex. ददाति *dadāti*, he gives.
2. The Ātmane-pada, i.e. instransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i.e. a verb the action of which refers to the agent.) Ex. आदत्ते *ādatte*, he takes.

Note--The distinction between the Parasmaipada and Ātmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Ātmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e.g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁśam khādati*, he eats meat: ग्राममतति *grāmam atati,* he goes to or approaches the village. Those which are used in the Ātmanepada only, were originally verbs expressive of states rather than of actions; e.g. एधते *edhate*, he grows; स्पंदते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhātupāṭha as *n-it* or anudātta-*it* (Pāṇ. I, 3, 12).

In the language of the best authors, however, many verbs which we should consider instrasitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Ātmanepada. हसति *hasati*, he laughs, is always Parasmaipadin, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the

Ātmanepada; e.g. व्यतिहसंति *vyatihasanti*, they laugh at each other (Pāṇ. I. 3, 15, vārt. I, 2); But स्मयते *smayate*, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like त्रायते *trāyate*, he protects are Ātmanepadin (i.e. used in the Ātmanepada), though they govern an accusative; e.g. त्रायस्व मां *trāyasva* mām, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective; e.g. पचति *pacati*, he cooks; पचते *pacate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇ. 1, 3, 74.)

These distinctions, however, rest in may cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी *nī*, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati*[1], he carries off a swelling; but as Ātmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in other; e.g. Ātm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avṛdhat*, Par. or अवर्धिष्ट *avardhiṣ*ṭa, Ātm. he grew. (Pāṇ. I. 23, 91).

Others take the Parasmaipada or Ātmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enter; but निविशते *ni-viśate*, he enters in. (Pāṇ. I, 3, 17).

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1. Cf. Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 250. Colebrook, Grammar, p. 337.

§ 288. Causal verbs are conjugated both in the Parasmaipada and Ātmanepada. Desideratives generally follow the Pada of the simple root (Pāṇ. I. 3, 62). Denominatives ending in आय *āya* have both forms (Pāṇ. I. 3, 90). The intensives have two forms: one in य *ya*, which is always Ātmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Ātmanepada, and prefixes य *ya* them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Ātmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

| | Parasmaipada | Ātmanepada. |
|---|---|---|
| 1. The Present (Laṭ) | भवामि bhavāmi | भवे bhave |
| 2. The Imperfect (Laṭ) | अभवं abhavam | अभवे abhave |
| 3. The Optative (Liṅ) | भवेयं bhaveyam | भवेय bhaveya |
| 4. The Imperative (Loṭ) | भवानि bhavāni | भवै bhavai |

II. Formed from the General or Unmodified Base.

| | Parasmaipada. | Ātmanepada. |
|---|---|---|
| 5. The Reduplicated Perfect (Liṭ) | बभूव babhūva | बभूवे babhūve |
| 6. The Periphrastic Perfect (Liṭ) | चोरयां बभूव corayām babhūva | चोरयां चक्रे corayām cakre |
| 7. The First Aorist (Luṅ) | अबोधिषं abodhiṣam | अभविषि abhaviṣi |
| 8. The Second Aorist (Luṅ) | अभूवं abhūvam | असिचे asice |
| 9. The Future (Lṛṭ) | भविष्यामि bhaviṣyāmi | भविष्ये bhaviṣye |
| 10. The Conditional (Lṛṅ) | अभविष्यं abhavaṣyam | अभविष्ये abhaviṣye |
| 11. The Periphrastic Future (Luṭ) | भवितास्मि bhavitāsmi | भविताहे bhavitāhe |
| 12. The Benedictive (Āśir liṅ) | भूयासं bhūyāsam | भविषीय bhaviṣīya |

13. Subjective (Leṭ) occurs in the Veda only

## Signification of the Tenses and Moods.

§ 291. i. 2, The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

a. Command; e.g. त्वं ग्रामं गच्छे: *tvam grāmam gache*, you may go, i.e. go you to the village.

b. Wish; e.g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!

c. Inquiring; e.g. वेदमधीयीय उत तर्कमधीयीय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?

d. Supposition (*sambhāvana*); e.g. भवेदसौ वेदपारगो ब्राह्मणात्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhmaṇa.

e. Condition; e.g. दंडश्चेन भवेल्लोके विनश्येयुरिमा: प्रजा: *dandaś cen na bhavel loke vinasyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. य: पठेत् स आप्नुयात् *yaḥ paṭhet sa apnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तत्तस्द्यादमत्सर: *yad yad roceta viprebhyas tat tad dadyād amatsaraḥ*, whatever pleases the Brāhmaṇs let one give that to them not niggardly.

f. It is used in relative dependent sentences; e.g. यच्च त्वमेवं कुर्या न श्रद्दधे *yac ca tvam evam kuryā na sraddadhe*, I believed not that you could act thus. यत्तादृशा: कृष्णं निंदेरन्नाश्चर्यं *yat tādṛśāh kṛṣ ṇam ninderann āścaryam*, that such persons should revile Kṛṣ ṇa, is wonderful.

4. The Imperative requires no explanation, as far as the second person is concerned; e.g. तुद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative; e.g. इच्छामि भवान्भुंक्तां *icchāmi bhavān bhunktām*, I wish your honour may eat.

5. The Reduplicated Perfect denotes something absollutely past.

6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i.e. by means of an auxiliary verb.

7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).

9. The Future, also called the Indefinite Future; e.g. देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः *devaś ced varṣiṣyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e.g. कदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokṣyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139); e.g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *suvṛṣṭiśced abhaviṣyat tadā subhikṣam abhaviṣyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).

11. The Periphrastic or Definite Future; e.g. अयोध्यां श्वः प्रयातासि *ayodhyām śvaḥ prayātāsi*, You will tomorrow proceed to Ayodhyā.

12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e.g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *ciram jīvyāt*, May he live long!

13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural with three persons in each.

# CHAPTER 8

## Special and General Tenses and the Ten Classes of Verbs

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrāś*, भ्लाश् *bhlāś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, त्रस् *tras*, त्रुट् *trut*, लष् *laṣ* belong to the *Bhū* and *Div* classes; भ्राशते *bhrāśate* or भ्राश्यते *bhrāśyate*, etc. (Pāṇ. III. 1, 70). Again स्कु *sku*, स्तंभ् *stambh*, स्तुंभ् *stumbh*, स्कंभ् *skambh*, स्कुंभ् *skumbh* belong to the *Su* and *Krī* classes; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the Special or Modified Tenses; the rest the General or Unmodified Tenses. Thus the root चि *ci* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *cinu*. Hence चिनुमः *ci-nu-maḥ*, we search; अचिनुम *aci-nu-ma*, we searched. But the Past Participle चितः *citaḥ*, searched, or the Reduplicated Perfect चिच्युः *cicy-uḥ*, they have searched, without the नु *nu*. We call चि *ci*, the root, चिनु *cinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions:

I. Bases which in the modified tenses end in अ *a*.

II. Bases which in the modified tenses end in any letter but अ *a*. This second division is subdivided into,

II a. Bases which insert नु *nu*, उ *u*, or नी *nī*, between the root and the terminations.

II b. Bases which take the terminations without any intermediate element.

## I. First Division.

§ 296. The first division comprises four classes:

1. The *Bhū* class (the first with native grammarians, and called by them भ्वादि *bhvādi*, because the first verb in their lists is भू *bhū*, to be).

a. अ *a* is added to the letter of the root.

b. The vowel of the root takes Guṇa, where possible (i.e. long or short *i, u, ri,* if final; short *i, u, ri*, li if followed by one consonant).

Ex. बुध् *budh*, to know; बोधति *bodh-a-ti*, he knows. भू *bhū*, to be; भवति *bhav-a-ti*, he is.

Note--The accent in verbs of the *Bhū* class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs, such as causatives, भावयति *bhāvayati*, he causes to be; desideratives, बुभूषति *būbhūṣati*, he wishes to be, from भू *bhū*; intensives in the Ātmanepada, बेभिद्यते *bebhidyāte*, he cuts much; and denominatives, नमस्यति *namasyati*, he worships, लोहितायति *lohitāyati*, he grows red, follow this class.

2. The *Tud* class (the sixth with native grammarians, and called by them तुदादि *tudādi*, because the first root in their lists in तुद् *tud*, to sterike).

a. अ *a* is added to the last letter of the root.

b. Before this अ *a,* final इ *i* and ई *ī* are changed to इय् *iy*.

| | |
|---|---|
| उ u and ऊ *ū* | to उव् uv. |
| ऋ ṛ | to रिय् riy. |
| ॠ ṝ | to इर् ir (§ 110). |

Ex. तुद् *tud*, to strike; तुदति *tud-a-ti*. रि *ri*, to go; रियति *riy-a-ti*. नू *nū*, to praise; नुवति *nuv-a-ti*. मृ *mṛ*, to die; म्रियते *mriy-a-te*. कॄ *kṛ*, to scatter; किरति *kir-a-ti*.

Note--The accent in verbs of the *Tud* class rests on the intermediate अ *a*; hence never Guṇa of the radical vowel.

3. The *Div* class (the fourth with native grammarians, and called by them दिवादि *divādi*, because the first root in their lists is दिव् *div*, to play).

a. य *ya* is added to the last letter of the root.

Ex. नह् *nah*, to bind; नहयतिं *nah-ya-ti*. बुध् *budh*, to awake; बुध्यते *būdh-ya-te*.

Note--The accent in verbs of the *Div* class rests on the radical vowel; though there are traces to show that some verbs of this class had the accent originally on य *ya*.

4. The *Cur* class (the tenth with native grammarians, and called by them चुरादि *curādi*, because the first root in their lists is चुर् *cur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *dāl-aya-ti*, (many exceptions).

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ऋ *ṛ*, लृ *ḷ*, these vowels take Guṇa, while ऋ *ṛ* becomes ईर् *īr*.

Ex. श्लिष् *śliṣ*, to embrace; श्लेषयति *śleṣ-aya-ti*. चुर् *cur*, to steal; चोरयति *cor-aya-ti*. मृष *mṛṣ*, to endure; मर्षयते *marṣ-aya-te*. कृत *kṛt*, to praise; कीर्तयति *kīrt-aya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ*, and ऋ *ṛ*, take Vṛddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jrāy-aya-ti*. मी *mī*, to walk; माययति *māy-aya-ti*. धृ *dhṛ*, to hold; धारयति *dhār-aya-ti*. पृ *pṛ*, to fill; पारयति *pār-aya-ti*.

Note--Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, etc. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय aya throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ a of अय aya.

## II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a dinstinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guna, but नी *nī* is raised to ना *nā* in the *krī* and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and vice versā, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

### II a. Bases which take नु *nu*, उ *u*, नी *nī*.

§ 298. This first subdivision comprises three classes:

1. The *Su* class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists in सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations.

नो *no* before weak terminations.

Ex. सु *su*, to squeeze out; सुनुमः *su-nu-maḥ*, 1st pers. plur. Pres.

सुनोमि *su-no-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,

ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch; तनुमः *tan-u-maḥ*, 1st pers. plur. Pres.

तनोमि *tan-o-mi*, 1st pers. sing. Pres.

Note--All verbs belonging to this class end in न् *n*, except one, कृ *kṛ*, करोमि *karomi*, I do.

3. The *Krī* class (the ninth class with native grammarians, and called by them क्र्यादि *Kryādi*, because the first root in their lists is क्री *krī*).

नी *nī* is added to the last letter of the root, before strong terminations,

ना *nā* before weak terminations.

न् *n* before strong terminations beginning with vowels.

Ex. क्री *krī*, to buy; क्रीणीमः *krī-ṇī-maḥ*, 1st pers. plur. Pres.
क्रीणामि *krī-ṇā-mi*, 1st pers. sing. Pres.
क्रीणंति *krī-ṇ-anti*, 3rd pers. plur. Pres.

II. b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes:

4. The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).

a. The termination are added immediately to the last letter of the base; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107-145) must be carefully observed.

b. The strong base before the weak terminations takes Guṇa where possible (§ 296, I.b.)

Ex. लिह् *lih*, to lick; लिह्मः *lih-maḥ*, we lick; लेह्मि l*eh-mi*, I lick; लेक्षि *lek-ṣi*, You lick (§ 127); लीढ *līḍha*, you lick (§ 128); अलेट *alet*, you licked (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyādi*, because the first root in their lists is हु *hu*, जुहोति *juhoti*.)

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice; जुहुमः *ju-hu-maḥ*, we sacrifice; जुहोमि *ju-homi*, I sacrifice. (Pāṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dadhāti*, दधति *dadhati* (Pāṇ. VI. 1, 189-190). Whether this rule extends to the Optative Ātmanepada is doubtful. We find in the Ṛg-veda both dadhīta and dadhīta. Prof. Benfey, who at first accentuated dadhīta, now places the accent on the first syllable, like Boehtlingk and Bopp. The Āgama sīyut is, no doubt, avidyamānavat svaravidhau (Pāṇ. III. 1, 3, vārt, 2); but the question is whether īta is to be treated as *ajādi*, beginning with a vowel, or whether the termination is ta with Āgama ī. I adopt the former view, and see it confirmed by the Pratyudāharana given in VI. 1, 189. For if yāt of dad-yāt is no longer *ajādi*, then īta in dad-īta must be ajādi on the same ground. The reduplicated verbs- *bhī, hrī, bhṛ, hu, mad, jan, dhan, daridrā, jāgṛ* have Udātta on the

syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibharti*, but बिभ्रति *bībhrati* (Pāṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhādi*, because the first root in their lists is रुध् *rudh*, रुणद्धि *ruṇaddhi*, to obstruct.

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant न् *n* is insertd, while in the strong base before weak terminations is raised to न् *na*.

Ex. युज् *yuj*, to join: युंज्मः *yu-ñ-j-maḥ*, we join; युनज्मि *yu-na-j-mi*, I join. The accent falls on न् *na*, whereever it appears, unless it is attracted by the augment.

**First Division.**

| | | |
|---|---|---|
| *Bhū* class, | with native grammarians, | Bhvādi, I class. |
| *Tud* class, | – – | Tudādi, VI class. |
| *Div* class | – – | Divādi, IV class. |
| *Cur* class | – – | Curādi, X class. |

Second Division.

| | | |
|---|---|---|
| Su class, | with native grammarians, | Svādi, V class. |
| Tan class | – – | Tanādi, VIII class. |
| Krī class, | – – | Kryādi, IX class. |
| Ad class, | – – | Adādi, II class. |
| Hu class, | – – | Juhotyādi, III class. |
| Rudh class, | – – | Rudhādi,VII class. |

## CHAPTER 9

### Augment, Reduplication and Terminations.

300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek from the distinguising features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

301. Roots beginning with consonants take short अ *a* as there initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bodhāmi*; Imperfect अबोध *abodham*.

Roots beginning with vowels always take *Vṛddhi*, the irregular result of the combination of the augment with the initial vowels. (Paṇ. VI. I, 90.)

अ a with अ *a,* or आ a,= सा a.

अ a with इ i, ई ï, ए e, or ऐ ai,= ऐ a;

अ a with उ u, ऊ u, ओ o, or औ au,= औ au.

अ a with ऋ ṛ, or ॠ ṝ,= आर ar.

From अर्च् *arc*, अर्चति *arcati*, he praises, आर्चत् *arcat*, he praised.

From ईक्ष् *ikṣ*, ईक्षते *īkṣate*, he sees, ऐक्षत *aikṣata*, he saw.

From उंद् *und*, उनत्ति *unatti*, he wets, औनत् *aunat*, he wetted.

From ऋ ṛ, ऋच्छति *ṛchati*, he goes, आर्च्छत् *ārcchat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *mā* (Pāṇ. VI. 4, 74). मा भवान् कार्षीत् *mā bhavān kārṣīt*, Let not your Honour do this! or मा स्म करोत् *mā sma karot*, May he not do it!

## Reduplication

302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

## General Rules of Reduplication.

303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् budh= बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pāṇ. VII. 4, 73.)

304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

305. Gutturals are represented in reduplication by their corresponding palatals; ह् *h* by ज् *j*. (Pāṇ. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *cukuṭ*.

खन् *khan*, to dig, = चखन् *cakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*

306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुश् *kruś*, to shout, = चुक्रूश् *cukrūś*.

क्षिप् *kṣip*, to throw, = चिक्षिप् *cikṣip*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुष्टु tuṣṭu (§ I02.I).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्ध् *spardh*, to strive, = पस्पर्ध् *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

श्च्युत् *ścyut*, to drop, = चुश्च्युत् *cuścyut*.

But स्मृ *smṛ*, to pine, = सस्मृ *sasmṛ*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *kri*, to buy, = चिक्री *cikri*.

सूद् *sūd*, to strike, = सुषूद् *suṣūd*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव *sev*, to worship, = सिषेव् *siṣev*.

ढौक् *ḍhauk*, to approach, = डुढौक् *ḍuḍhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*; are treated like roots ending in आ *a*, taking च *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शो *śo*, to sharpen, = शशौ *ṣaṣau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called Samprasāraṇa.) Pāṇ. Vi. I, 17.

| Root First Pers. Sing. Redupl. Perf. | Weak Form*.[1] | Weakest Form[2] |
|---|---|---|
| यज् yaj = इयाज iyāja, to sacrifice, (for ययाज yayāja.) | ईज् īj. | (इज् ij.) |
| वच vac = उवाच uvāca, to speak | ऊच् ūc. | (उच् uc.) |
| वद् vad = उवाद uvāda, to say. | ऊद् ūd. | (उद् ud.) |
| वप् vap = उवाप uvāpa, to sow. | ऊप् ūp. | (उप् up.) |
| वश् vas = उवाश uvāśa, to wish. | ऊश ūś. | (उश् us.) |
| वस् vas = उवास uvāśa, to dwell. | ऊश ūś. | (उस् us.) |
| वह् vah = उवाह् uvāha, to carry. | ऊय् ūy or ऊव् ūv[3]. | (उ u.) |
| व्यच् vyac = विव्याच vivyāca, to surround. | विविच् vivic. | (विच vic.) |
| व्यध vyadh = विव्याध vivyādha, to strike. | विविध् vividh | (विध् vidh.) |
| व्यथ् vyath = विव्यथे vivyathe (Pāṇ. VII. 4, 68). | विव्यथ् vivyath. | (व्यथ् vyath.) |
| स्वप् svap = सुष्वाप suṣvāpa, to sleep. | सुषुप् suṣup. | (सुस् sus.) |
| श्वि śvi = शुशाव śuśāva, to swell.[4] | शुशू śuśū. | (शू śū.) |
| व्ये vye = विव्याय vivyāya, to cover. | विवी vivi. | (वी vī.) |
| ज्या jyā = जिज्यौ jijyaū, to grow old. | जिजी jijī. | (जी jī.) |
| ह्वे hve = जुहाव juhāva, to call (Pāṇ. VI. I, 33.) | जुहू juhū. | (हू hū.) |
| प्याय् pyāy = पिप्ये pipye, to grow fat (Pāṇ. VI. I, 29). | पिपी pipī. | (पी pī.) |
| ग्रह् grah = जग्राह jagrāha, to take. | जगृह् jagṛh. | (गृह् gṛh.) |
| व्रश्च् vraśc = वव्रश्च् vavrasca, to cut (Pāṇ. VI. I, 17). | ववृश्च् vavṛśc. | (वृश vṛśc.) |

1. The weak forms appear in all persons of the reduplicated perfect where neither Vṛddhi nor Guṇa is required.
2. The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, etc.
3. Pāṇ. VI. I, 38,39.
4. Pāṇ. VI. I, 30

प्रछ् prach = पप्रच्छ papracha,

to ask. पप्रच्छ paprach. (पृच्छ् pṛch.)

भ्रज्ज् bhrajj = बभ्रज्ज babhrajja, to fry.

बभ्रज्ज् babhrajj. (भृज्ज् bhṛjj.)

In the last three verbs the weak form in the reduplicated perfect is protected against Samprasāraṇa by the final double consonant. (Pāṇ. I. 2, 5).

Roots beginning with व *va*, but ending in double consonants, do not change व *va* to उ *u*. Ex. ववृत्ते *vavṛte*; ववृधे *vavṛdhe*.

§ 312. Roots beginning with short अ *a,* and ending in a single consonant, contract अ *a* + अ *a* into आ *ā*.

अद् *ad*, to eat, = आद् *ād*.

§ 313. Roots beginning with short अ *a,* and ending with more than one consonant, prefix आन् *ān*, (Pāṇ. VII. 4, 7I.)

अर्च् *arc* = आनर्च् *ānarc*. (Also अश् *aś* (Su), आनशे *ānaśe*.) Pāṇ. VII. 4, 72.

§ 314. The root ऋ *ṛ* forms the base of the reduplicated perfect as आर् *ār*. Other roots beginning with ऋ *ṛ* prefix आन् *ān*. (Pāṇ. VII. 4, 7I.)

ऋज् *ṛj*. to obtain, = आनृज् *ān-rij*. ऋध् *ṛdh*, to thrive, = आनृध् *ānṛdh*. These roots are treated in fact as if they were अर्च् *arc*, अर्ध *ardh*, etc.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ+इ *i+i* and उ+उ *u+u* into ई *ī* and ऊ *ū*; but if the radical इ *i* or उ *u* take Guṇa or Vṛddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base. (Pāṇ. VI. 4, 78.)

इष् *iṣ* = ईषतुः *īṣ-atuḥ*, they two have gone.

= इयेष *iy-eṣ-a* (Guṇa), I have gone.

उख् *ukh* = ऊखतुः *ūkh-atuḥ*, they two have withered.

= उवोख *uv-okh-a* (Guṇa), I have withered.

As to roots which cannot reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

## Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

In the Reduplicated Perfect, radical ऋ *ṛ*, ॠ *ṝ*, whether final or medial, are represented in reduplication by अ *a*.

In the bases of the Hu class, final ऋ *ṛ* and ऋ *ṛ* (they do not occur as medial) are represented in reduplication by इ *i*.

| Reduplicated Perfect. | Hu Class. Present, etc. |
|---|---|
| भृ *bhṛ*, to bear, = बभार *babhāra*. | भृ *bhṛ* = बिभर्ति *bibharti*. |
| सृ *sṛ*, to go, = ससार *sasāra*. | सृ *sṛ* = सिसर्ति *sisarti*. |
| हृ *hri*, to take, = जहार *jahāra*. | हृ *hri* = जिहर्ति *jiharti*. |

The root ऋ *ṛ*, to go, forms इयर्ति *iy-arti*; पृ *pṛ*, to fill, पिपर्ति *piparti*.

§ 318. The three verbs निज् *nij*, विज् *vij*, and विष् *viṣ* of the Hu class take Guṇa in the reduplicated syllable, (Pāṇ. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nenekti*, नेनिक्ते *nenikte*; विज् *vij*, to separate, वेवेक्ति *vevekti*; विष *viś*, to pervade, वेवेष्टि *veveṣṭi*.

§ 318. The two verbs मा mā, to measure, and हा *hā*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pāṇ. VII. 4, 76.)

मा *mā* मिमीते *mimīte*; हा *hā*, जिहीते *jihīte*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *hon*, to kill, जघान *jaghāna*. Likewise in the desiderative जिघांसति *jighāṁsati*, and the intensive जंघन्यते *jaṅghanyate*. (Pāṇ. VII. 3, 55).

हि *hi*, to send (Su), जिघाय *jighāya*. Likewise in the desiderative जिघीषति *jighiṣati*, and the instensive जेघीयते *jeghiyate*. (Pāṇ. VII. 3. 55.)

जि *ji*, conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jīgiṣ ati*; but not in the intensive, which is always जेजीयते *jejiyate*. (Pāṇ. VII. 3, 57.)

चि *ci*, to gather, has optionally चिचाय *cicāya* or चिकाय *cikāya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *cecīyate* only. (Pāṇ. VII. 3, 58.)

## Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tense, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *nī* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of the giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The begineer should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आथे āthe as the termination of the 2nd pers. dual Ātm., and learning that the आ ā of आथे āthe is changed to इ *i* after bases in अ *a* (Pāṇ. VII. 2, 8I), it is simpler to take इथे *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेथे *bodhethe*, द्विषाथे *dviṣāthe*, मिमाथे *mimāthe*, without asking at first questions as to how they came to be what they are.

## First Division.

### *Bhū*, *Tud*, Div, and *Cur* Classes.

| Parasmaipada. | | | | Ātmanepada. | | | |
|---|---|---|---|---|---|---|---|
| Present. | Imperf. | Optative. | Imperat. | Present. | Imperfect. | Optative. | Imperative. |
| १. अमि ami | म् m | इयं iyam | अनि ani | इ i | इ I | इय iya | ए e |
| २. सि si | : ḥ | इः iḥ[1] | - | से se | थाः thāḥ | इथाः ithāḥ | स्व sva |
| ३. ति ti | त् t | इत् it | तु tu* | ते te | त ta | इत ita | तां tām |
| १. अवः avaḥ | अव ava | इव iva | अव ava | अवहे avahe | अवहि avahi | इवहि ivahi | अवहै avahai |
| २. थः thaḥ | तं tam | इतं itam | तं tam | इथे ithe | इथां ithām | इयाथां iyāthām | इथां ithām |
| ३. तः taḥ | तां tām | इतां itām | तां tām | इते ite | इतां itām | इयातां iyātām | इतां itām |
| १. अमः amaḥ | अम ama | इम ima | अम ama | अमहे amahe | अमहि amahi | इमहि imahi | अमहै amahai |
| २. थ tha | त ta | इत ita | त ta | ध्वे dhve | ध्वं dhvam | इध्वं idhvam | ध्वं dhvam |
| ३. न्ति nti | न् n | इयुः iyuḥ | न्तु ntu | न्ते nte | न्त nta | इरन् iran | न्तां ntām |

## Second Division.

### Su, Tan, Kri, Ad, Hu, and Rudh Classes.

| Parasmaipada. | | | | Ātmanepada. | | | |
|---|---|---|---|---|---|---|---|
| Present. | Imperf. | Optative. | Imperat. | Present. | Imperfect. | Optative. | Imperative. |
| १. मि mi | अम् am | यां yām | आनि āni | ए e | इ i | ईय iya | ऐ ai |
| २. सि si | : ā | याः yāḥ | हि hi[1] | से se | थाः thāḥ | ईथाः ithāḥ | स्व sva |
| ३. ति ti | त् t | यात् yāt | तु tu | ते te | त ta | ईत īta | तां tām. |
| १. वः vaḥ | वं v | याव् yāva | आव āva | वहे vahe | वहि vahi | ईवहि īvahi | आवहै āvahi |
| २. थः thaḥ | तं tam | यातं yātam | तं tam | आथे āthe | आथां āthām | ईयाथां īyāthām | आथां āthām |

1. In the second and third persons leeled may be used as termination after all verbs, if the sense is benedictive.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ३. तः | तां | यातां | तां | आते | आतां | ईयातां | आतां |
| taḥ | tām | yātām | tām | āte | ātām | īyātām | ātām |
| १. मः | म | याम | आम | महे | महि | ईमहि | आमहै |
| maḥ | ma | yāma | āma | mahe | mahi | īmahi | āmahi |
| २. थ | त | यात | त | ध्वे | ध्वं | ईध्वं | ध्वं |
| tha | ta | yāta | ta | dhve | dhvam | īdhvam | dhvam |
| ३. अंति | अन् | युः | अंतु | अते | अत | ईरन् | अतां |
| anti[2] | an[3] | yuḥ | antu[2] | ate | ata | īran | atām |

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1 – When हि *hi* is added immediately to the final consonant of the root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pāṇ. VI. 4, IOI. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि ***hi***, for the sake of euphony. (Pāṇ. VI. 4, IOI.)

Krī verbs ending in consonants from the 2[nd] pers. sing. imp. in आन *āna*. (See No. 155. Pāṇ. III. I, 83.)

In the 2[nd] pers. sing. imp. Parasm, verbs of the Su and Tan classes take no termination, except when उ u is preceded by a conjunct consonant. (See No. 177.)

Note 2 – In the 3[rd] pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3 .– In the 3[rd] pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उः uḥ, before which, verbs ending in a vowel, require Guṇa. उः uḥ is used optionally after verbs in आ *ā*, and after द्विश् *dviṣ*, to hate. (Pāṇ III. 4, I09-II2.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect. Optative, and Imperative in the Parasmaipada and Ātmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Ātmanepada. Some verbs, however, are irregular in the formation of their base : these must be learnt from the Dhātupāṭha.

# 1. Parasmaipada

Present

| Root. भू | Verbal Base First Division | अमि ami | सि si | ति ti | अय: avah | थ: thah | त: tah | अम: amah | थ tha | न्ति nti |
|---|---|---|---|---|---|---|---|---|---|---|
| भू | भव | भवामि | भवसि | भवति | भवाव: | भवथ: | भवत: | भवाम: | भवथ | भवंति |
| bhū | bhava | bhavāmi | bhavasi | bhavati | bhavavaḥ | bhavathaḥ | bhavātah | bhavāmaḥ | bhavatha | bhāvanti |
| तुद् | तुद् | तुदामि | तुदसि | तुदति | तुदाव: | तुदथ: | तुदत: | तुदाम: | तुदथ | तुदंति |
| tud | tuda | tudāmi | tudasi | tudati | tudāvaḥ | tudathaḥ | tudataḥ | tudāmaḥ | tudātha | tudanti. |
| दिव् | दीव्य | दीव्यामि | दीव्यसि | दीव्यति | दीव्याव: | दीव्यथ: | दीव्यत: | दीव्याम: | दीव्यथ | दीव्यंति |
| div | divya | diyvāmi | dīvyasi | dīvyati | dīvyāvaḥ | dīvyathaḥ | dīvyataḥ | dīvyāmaḥ | dīvyatha | dīvyanti |
| चुर् | चोरय | चोरयामि | चोरयसि | चोरयति | चोरयाव: | चोरयथ: | चोरयत: | चोरयाम: | चोरयथं | चोरयंति |
| cur | coraya | corāyāmi | corayasi | corayati | corayāvaḥ | corayathaḥ | corayataḥ | corayāmaḥ | corayatha | corayanti |
|  | Second Division. | मि ami | सि si | ति ti | व: avah | थ: thah | त: tah | म: amah | थ tha | अंति anti |
| सु | सुनु सुनो | सुनोमि | सुनोषि | सुनोति | सुनुव: or सुन्व: | सुनुथ: | सुनुत: | सुनुम: or सुन्म: | सुनुथ | सुन्वंति |
| su | sumu suno | sunomi | sunoṣi | sunoti | sunuvah/sunvaḥ | sunuthaḥ | sunumaḥ | sunutha/sunmaḥ | sunvanti |  |
| तन् | तनु तनो | तनोमि | तनोषि | तनोति | तनुव: or तन्व: | तनुथ: | तनुत: | तनुम: or तन्म: | तनुथ | तन्वंति |
| tan | tanu tano | tanomi | tanoṣi | tanoti | tanuvaḥ/tanvaḥ | tanuthaḥ | tanutaḥ | tanumaḥ/tanmaḥ | tanuthah | tanuānti |
| क्री | क्रीणी क्रीणा क्रीण् | क्रीणामि | क्रीणासि | क्रीणाति | क्रीणीव: | क्रीणीथ: | क्रीणीत: | क्रीणीम: | क्रीणीथ | क्रीणंति |
| krī | krīṇī krīṇā krīṇ | kriṇāmi | krīnāsi | krīnāti | krīnīvaḥ | krīnīthaḥ | krinūtaḥ | krīnīmaḥ | krīnītha | krīnanti |
| अद् | अद् अद् | अम्नि | अत्सि | अत्ति | अद्व: | अत्थ: | अत्त: | अद्म: | अत्थ | अदंति |
| ad | ad ad | admi | atsi | atti | advaḥ | atthaḥ | attaḥ | admaḥ | attha | adanti |
| हु | जुहु जुहो | जुहोमि | जुहोसि | जुहोति | जुहुव: | जुहुथ: | जुहुत: | जुहुम: | जुहुथ | जुह्वति[1] |
| hu | juhu juho | juhomi | juhoṣi | juhoti | juhuvaḥ | juhutaḥ | juhumaḥ | juhumaḥ | juhutha | juhvati |
| रुध् | रुध् रुणध् | रुणध्मि | रुणत्सि | रुणद्धि: | रुंध्व: | रुंद्ध: | रुंद्ध: | रुंध्व: | रुंद्ध | रुंधंति |
| rudh | rundh ruṇadh | runadhmi | runatsi | ruṇaddhi | rundhvaḥ | runddhaḥ | rundhmaḥ | runddha | runddhaḥ | rundhanti |

1. See § 321, note 2

## 2. Parasmaipada.

Imperfect

| Root. | Verbal Base | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | First Division. | म् m | : h | त् t | अव ava | तं tam | तां tām | अम ama | त ta | न् n |
| भू | भव | अभवं | अभव: | अभवत् | अभवाव | अभवतं | अभवतां | अभवाम | अभवत | अभवन् |
| bhū | bhava | abhavam | abhavaḥ | abhavat | abhavāva | abhavatam | abhavatām | abhavāma | abhavata | abhavan |
| तुद् | तुद | अतुदं | अतुद: | अतुदत् | अतुदाव | अतुदतं | अतुदतां | अतुदाम | अतुदत | अतुदन् |
| tud | tuda | atudam | atudaḥ | atudat | atudāva | atudatam | atudatām | atudāma | atudata | atudan |
| दिव् | दीव्य | अदीव्यं | अदीव्य: | अदीव्यत् | अदीव्याव | अदीव्यतं | अदीव्यतां | अदीव्याम | अदीव्यत | अदीव्यन् |
| div | dīvya | adīvyam | adīvyaḥ | adīvyat | adīvyāva | adīvyatam | adīvyatām | adīvyāma | adīvyata | adīvyan |
| चुर् | चोरय | अचोरयं | अचोरय: | अचोरयत् | अचोरयाव | अचोरयतं | अचोरयतां | अचोरयाम | अचोरयत | अचोरयन् |
| cur | coraya | acorayam | acorayaḥ | acorayat | acorayāva | acorayatam | acorayatām | acorayāma | acorayata | acorayan |
| | Second Division. | अं am | : ḥ | त् t | व va | तं tam | तां tām | म ma | त ta | अन् an |
| सु | सुनु सुनो | असुनवं | असुनो: | असुनोत् | असुनुव असुन्व | असुनुतं | असुनुतां | असुनुम असुन्म | असुनुत | असुन्वन् |
| su | sunu suno | asunavam | asunoḥ | asunot | asunuva/asunva | asunutam | asunutām | asunuma/asunma | asunuta | asunuvan |
| तन् | तनु तनो | अतनवं | अतनो: | अतनोत् | अतनुव अतन्व | अतनुतं | अतनुतां | अतनुम अतन्म | अतनुत | अतन्वन् |
| tan | tanu tano | atanavam | atanoḥ | atanot | atanuva/atanva | atanutam | atanutām | atanuma/atanma | atanuta | atanvan |
| क्री | क्रीणी क्रीणा क्रीण् | अक्रीणां | अक्रीणा: | अक्रीणात् | अक्रीणीव | अक्रीणीतं | अक्रीणीतां | अक्रीणीम | अक्रीणीत | अक्रीणात् |
| krī | krīṇi krīṇā krīṇ | akrīṇām | akrīṇāh | akrīṇāt | akrīṇīva | akrīṇītam | akrīṇītām | akrīṇīma | akrīṇīta | akrīṇat |
| अद् | अद् अद् | आदं | आद: | आदत् | आद्व | आत्तं | आत्तां | आद्म | आत्त | आदन् |
| ad | ad ad | ādam | ādaḥ | ādat | ādva | āttam | āttām | ādma | ādtta | ādan |
| हु | जुहु जुहो | अजुहवं | अजुहो: | अजुहोत् | अजुहुव | अजुहुतं | अजुहुतां | अजुहुम | अजुहुत | अजुहवु: |
| hu | juhu juho | ajuhavam | ajuhoḥ | ajuhot | ajuhuva | ajuhutam | ajuhutām | ajuhuma | ajuhuta | ajuhavuḥ |
| रुध् | रुंध् रुणध् | अरुणधं | अरुणत् | अरुणत् | अरुंध्व | अरुंद्धं | अरुंद्धां | अरुंध्म | अरुंद्ध | अरुंधन् |
| rudh | rundh ruṇadh | aruṇadham | aruṇat | aruṇat | arundhva | arunddham | arunddhām | arundhma | arunddha | arundhan |

1. see § 301. 2. see § 321, note 3. अरुण: aruṇaḥ, see § 114, 132.

# 1. Parasmaipada

Present

Root. Verbal Base

| भू | First Division | अमि ami | सि si | ति ti | अय: avah | थ: thah | त: tah | अम: amah | थ tha | न्ति nti |
|---|---|---|---|---|---|---|---|---|---|---|
| भू | भव | भवामि | भवसि | भवति | भवाव: | भवथ: | भवत: | भवाम: | भवथ | भवंति |
| bhū | bhava | bhavāmi | bhavasi | bhavati | bhavavaḥ | bhavathaḥ | bhavātah | bhavāmaḥ | bhavatha | bhāvanti |
| तुद् | तुद् | तुदामि | तुदसि | तुदति | तुदाव: | तुदथ: | तुदत: | तुदाम: | तुदथ | तुदंति |
| tud | tuda | tudāmi | tudasi | tudati | tudāvaḥ | tudathaḥ | tudataḥ | tudāmaḥ | tudātha | tudanti |
| दिव् | दीव्य | दीव्यामि | दीव्यसि | दीव्यति | दीव्याव: | दीव्यथ: | दीव्यत: | दीव्याम: | दीव्यथ | दीव्यंति |
| div | divya | diyvāmi | dīvyasi | dīvyati | dīvyāvaḥ | dīvyathaḥ | dīvyataḥ | dīvyāmaḥ | dīvyatha | dīvyanti |
| चुर् | चोरय | चोरयामि | चोरयसि | चोरयति | चोरयाव: | चोरयथ: | चोरयत: | चोरयाम: | चोरयथं | चोरयंति |
| cur | coraya | corāyāmi | corayasi | corayati | corayāvaḥ | corayathaḥ | corayataḥ | corayāmaḥ | corayatha | corayanti |

| | Second Division. | मि ami | सि si | ति ti | व: avah | थ: thah | त: tah | म: amah | थ tha | अंति anti |
|---|---|---|---|---|---|---|---|---|---|---|
| सु | सुनु सुनो | सुनोमि | सुनोषि | सुनोति | सुनुव: or सुन्व: | सुनुथ: | सुनुत: | सुनुम: or सुन्म: | सुनुथ | सुन्वंति |
| su | sumu suno | sunomi | sunoṣi | sunoti | sunuvah/sunvaḥ | sunuthaḥ | sunumaḥ | sunutha/sunmaḥ | sunvanti | |
| तन् | तनु तनो | तनोमि | तनोषि | तनोति | तनुव: or तन्व: | तनुथ: | तनुत: | तनुम: or तन्म: | तनुथ | तन्वंति |
| tan | tanu tano | tanomi | tanoṣi | tanoti | tanuvaḥ/tanvaḥ | tanuthaḥ | tanutaḥ | tanumaḥ/tanmaḥ | tanuthah | tanuānti |
| क्री | क्रीणी क्रीणा क्रीण् | क्रीणामि | क्रीणासि | क्रीणाति | क्रीणीव: | क्रीणीथ: | क्रीणीत: | क्रीणीम: | क्रोणीथ | क्रीणंति |
| krī | krīṇī krīṇā krīṇ | kriṇāmi | krīnāsi | krīnāti | krīnīvaḥ | krīnīthaḥ | krinūtaḥ | krīnīmaḥ | krīnītha | krīnanti |
| अद् | अद् अद् | अद्मि | अत्सि | अत्ति | अद्व: | अत्थ: | अत्त: | अद्म: | अत्थ | अदंति |
| ad | ad ad | admi | atsi | atti | advaḥ | atthaḥ | attaḥ | admaḥ | attha | adanti |
| हु | जुहु जुहो | जुहोमि | जुहोसि | जुहोति | जुहुव: | जुहुथ: | जुहुत: | जुहुम: | जुहुथ | जुह्वति[1] |
| hu | juhu juho | juhomi | juhoṣi | juhoti | juhuvaḥ | juhutaḥ | juhumaḥ | juhumaḥ | juhutha | juhvati |
| रुध् | रुध् रुणध् | रुणध्मि | रुणत्सि | रुणद्धि: | रुंध्व: | रुंद्ध: | रुंद्ध: | रुंध्व: | रुंद्ध | रुंधंति |
| rudh | rundh ruṇadh | runadhmi | runatsi | ruṇaddhi | rundhvaḥ | runddhaḥ | rundhmaḥ | runddha | runddhaḥ | rundhanti |

1. See § 321, notė 2

## 2. Parasmaipada.

Imperfect

| Root. | Verbal Base | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **First Division.** | म् m | : h | त् t | अव ava | तं tam | तां tām | अम ama | त ta | न् n |
| भू | भव | अभवं | अभवः | अभवत् | अभवाव | अभवतं | अभवतां | अभवाम | अभवत | अभवन् |
| bhū | bhava | abhavam | abhavaḥ | abhavat | abhavāva | abhavatam | abhavatām | abhavāma | abhavata | abhavan |
| तुद् | तुद | अतुदं | अतुदः | अतुदत् | अतुदाव | अतुदतं | अतुदतां | अतुदाम | अतुदत | अतुदन् |
| tud | tuda | atudam | atudaḥ | atudat | atudāva | atudatam | atudatām | atudāma | atudata | atudan |
| दिव् | दीव्य | अदीव्यं | अदीव्यः | अदीव्यत् | अदीव्याव | अदीव्यतं | अदीव्यतां | अदीव्याम | अदीव्यत | अदीव्यन् |
| div | dīvya | adīvyam | adīvyaḥ | adīvyat | adīvyāva | adīvyatam | adīvyatām | adīvyāma | adīvyata | adīvyan |
| चुर् | चोरय | अचोरयं | अचोरयः | अचोरयत् | अचोरयाव | अचोरयतं | अचोरयतां | अचोरयाम | अचोरयत | अचोरयन् |
| cur | coraya | acorayam | acorayaḥ | acorayat | acorayāva | acorayatam | acorayatām | acorayāma | acorayata | acorayan |
| | **Second Division.** | अं am | : ḥ | त् t | व va | तं tam | तां tām | म ma | त ta | अन् an |
| सु | सुनु सुनो | असुनवं | असुनोः | असुनोत् | असुनुव असुन्व | असुनुतं | असुनुतां | असुनुम असुन्म | असुनुत | असुन्वन् |
| su | sunu suno | asunavam | asunoḥ | asunot | asunuva/asunva | asunutam | asunutām | asunuma/asunma | asunuta | asunuvan |
| तन् | तनु तनो | अतनवं | अतनोः | अतनोत् | अतनुव अतन्व | अतनुतं | अतनुतां | अतनुम अतन्म | अतनुत | अतन्वन् |
| tan | tanu tano | atanavam | atanoḥ | atanot | atanuva/atanva | atanutam | atanutām | atanuma/atanma | atanuta | atanvan |
| क्री | क्रीणी क्रीणा क्रीण् | अक्रीणां | अक्रीणाः | अक्रीणात् | अक्रीणीव | अक्रीणीतं | अक्रीणीतां | अक्रीणीम | अक्रीणीत | अक्रीणात् |
| krī | krīṇi krīṇā krīṇ | akrīṇām | akrīṇāh | akrīṇāt | akrīṇīva | akrīṇītam | akrīṇītām | akrīṇīma | akrīṇīta | akrīṇāt |
| अद् | अद् अद् | आदं[1] | आदः | आदत् | आद्व | आत्तं | आत्तां | आद्म | आत्त | आदन् |
| ad | ad ad | ādam | ādaḥ | ādat | ādva | āttam | āttām | ādma | ādtta | ādan |
| हु | जुहु जुहो | अजुहवं | अजुहोः | अजुहोत् | अजुहुव | अजुहुतं | अजुहुतां | अजुहुम | अजुहुत | अजुहवुः |
| hu | juhu juho | ajuhavam | ajuhoḥ | ajuhot | ajuhuva | ajuhutam | ajuhutām | ajuhuma | ajuhuta | ajuhavuḥ |
| रुध् | रुंध् रुणध् | अरुणधं | अरुणत् | अरुणत् | अरुंध्व | अरुंद्धं | अरुंद्धां | अरुंध्म | अरुंद्ध | अरुंधन् |
| rudh | rundh ruṇadh | aruṇadham | aruṇat | aruṇat | arundhva | arunddham | arunddhām | arundhma | arunddha | arundhan |

1. see § 301. 2. see § 321, note 3. अरुण: aruṇaḥ, see § 114, 132.

## 3. Parasmaipada.

Root. Verbal Base. Optative.

| | First Division. | इयं iyam | इ: iḥ | इत् it | इव iva | इतं itam | इतां itām | इम ima | इत ita | इयु: iyuḥ. |
|---|---|---|---|---|---|---|---|---|---|---|
| भू | भव | भवेयं | भवे: | भवेत् | भवेव | भवेतं | भवेतां | भवेम | भवेत | भवेयु: |
| bhū | bhava | bhaveyam | bhaveḥ | bhavet | bhaveva | bhavetam | bhavetām | bhavema | bhaveta | bhavchuh |
| तुद् | तुद | तुदेयं | तुदे: | तुदेत् | तुदेय | तुदेतं | तुदेतां | तुदेम | तुदेत | तुदेयु: |
| tud | tuda | tudeyam | tudeḥ | tudet | tudeva | tudetam | tudetām | tudema | tudeta | tudeyuh |
| दिव् | दीव्य | दीव्येयं | दीव्ये: | दीव्येत् | दीव्येव | दीव्येतं | दीव्येतां | दीव्येम | दीव्येत | दीव्येयु: |
| dīv | dīvya | dīvyeyam | dīvyeḥ | dīvyet | dīvyeva | dīvyetam | dīvyetām | dīvyema | dīvyeta | dīvyeyuh |
| चुर् | चोरय | चोरयेयं | चोरये: | चोरयेत् | चोरयेव | चोरयेतं | चोरयेतां | चोरयेम | चोरयेत | चोरयेयु: |
| cur | coraya | corayeyam | corayeḥ | corayet | corayeva | corayetam | corayetām | corayema | corayeta | corayeyuh |
| | **Second division.** | यां yām | या: yāḥ | यात् yāt | याव yāva | यातं yātam | याम yāma | यात yāta | यु: yuh | |
| सु | सुनु | सुनुयां | सुनुया: | सुनुयात् | सुनुयाव | सुनुयातं | सुनुयातां | सुनुयाम | सुनुयात | सुनुयु: |
| su | sunu | sunuyām | sunuyāḥ | sunuyāt | sunuyāva | sunuyātam | sunuyātām | sunuyāma | sunuyāta | sunuyuh |
| तन् | तनु | तनुयां | तनुया: | तनुयात् | तनुयाव | तनुयातं | तनुयातां | तनुयाम | तनुयात | तनुयु: |
| tan | tanu | tanuyām | tanuyāḥ | tanuyāt | tanuyāva | tanuyātam | tanuyātām | tanuyāma | tanuyāta | tanuyuh |
| क्री | क्रीणी | क्रीणीयां | क्रीणीया: | क्रीणीयात् | क्रीणीयाव | क्रीणीयातं | क्रीणीयातां | क्रीणीयाम | क्रीणीयात | क्रीणीयु: |
| krī | krīṇī | krīṇīyām | krīṇīyāḥ | krīṇīyāt | krīṇīyāva | krīṇīyātam | krīṇīyātām | krīṇīyāma | krīṇīyāta | krīṇīyuḥ |
| अद् | अद् | अद्यां | अद्या: | अद्यात् | अद्याव | अद्यातं | अद्यातां | अद्याम | अद्यात | अद्यु: |
| ad | ad | adyām | adyāḥ | adyāt | adyāva | adyātam | adyātām | adyāma | adyāta | ad[illegible]h |
| हु | जुहु | जुहुयां | जुहुया: | जुहुयात् | जुहुयाव | जुहुयातं | जुहुयातां | जुहुयाम | जुहुयात | जुहुयु: |
| hu | juhu | juhuyām | juhuyāḥ | juhuyāt | juhuyāva | juhuyātam | juhuyātām | juhuyāma | juhuyāta | juhuyuh |
| रुध् | रुंध् | रुंध्यां | रुंध्या: | रुंध्यात् | रुंध्याव | रुंध्यातं | रुंध्यातां | रुंध्याम | रुंध्यात | रुंध्यु: |
| rudh | rundh | rundhyām | rundhyāḥ | rundhyāt | rundhyāva | rundhyātam | rundhyātām | rundhyāma | rundhyāta | rundhyuh |

## 4- Parasmaipada.

Imperative

| Root. | Verbal Base. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **First Division.** | आनि āni | – | तु tu | अव ava | तं tam | तां tām | अम ama | त ta | न्तु ntu |
| भू | भव | भवानि | भव | भवतु | भवाव | भवतं | भवतां | भवाम | भवत | भवंतु |
| bhū | bhava | bhavāni | bhava | bhavatu | bhavāva | bhavatam | bhavatām | bhavāma | bhavata | bhavantu |
| तुद् | तुद | तुदानि | तुद | तुदतु | तुदाव | तुदतं | तुदतां | तुदाम | तुदत | तुदंतु |
| tud | tuda | tudāni | tuda | tudatu | tudāva | tudātām | tudāma | tudāta | tudantu | |
| दिव् | दीव्य | दीव्यानि | दीव्य | दीव्यतु | दीव्याव | दीव्यतं | दीव्यतां | दीव्याम | दीव्यत | दीव्यंतु |
| div | dīvya | dīvyāni | dīvya | dīvyatu | dīvyāva | dīvyatam | dīvyatām | dīvyāma | dīvyata | dīvyantu |
| चुर् | चोरय | चापेरयाणि | चोरय | चोरयतु | चोरयाव | चोरयतं | चोरयतां | चोरयाम | चोरयत | चोरयंतु |
| cur | coraya | corayāni | coraya | corayatu | corayāva. | corayatam | corayatām | corayām | corayata | corayantu |
| | **Second Division.** | आनि āni | हि hi | तु tu | आव āva | तं tam | तां tām | आम āma | त ta | अंतु antu |
| सु | सुनु सुनो | सुनवानि | सुनु | सुनोतु | सुनवाव | सुनुतं | सुनुतां | सुनवाम | सुनुत | सुन्वंतु |
| su | sunu suno | sunavāni | sunu | sunotu | sunavāva | sunutam | sunutām | sunavāma | sunuta | sunvantu |
| तन् | तनु तनो | तनवानि | तनु | तनोतु | तनवाव | तनुतं | तनुतां | तनवाम | तनुत | तन्वंतु |
| tan | tanu tano | tanāvāni | tanu | tanotu | tanāvāva | tanutam | tanutām | tanāvāma | tanuta | tanvantu |
| क्री | क्रीणी क्रीणा क्रीण् | क्रीणानि | क्रीणीहि | क्रीणातु | क्रीणाव | क्रीणीतं | क्रीणीतां | क्रीणाम | क्रीणीत | क्रीणंतु |
| krī | krīṇi krīṇā krīṇ | krīṇāni | krīṇīhi | krīṇātu | krīṇāva | krīṇītam | krīṇītām | krīṇāma | krīṇīta | krīṇantu |
| अद् | अद् अद् | अदानि | अद्धि | अत्तु | अदाव | अत्तं | अत्तां | अदाम | अत्त | अदंतु |
| ad | ad ad | adāni | addhi | attu | adāva | attam | attām | adāma | atta | adantu |
| हु | जुहु जुहो | जुहवानि | जुहुधि | जुहोतु | जुहवाव | जुहुतं | जुहुतां | जुहवाम | जुहुत | जुह्वतु |
| hu | juhu juho | juhavāni | juhudhi | juhotu | juhavāva | juhutam | juhutām | juhavāma | juhuta | juhvatu |
| रुध् | रुंध् रुणध् | रुणधानि | रुंद्धि | रुणद्दु | रुणधाव | रुंद्धु | रुंद्धां | रुणधारा | रुंद्ध | रुंधंतु |
| rudh | rundh runadh | runadhāni | runddhi | runaddhu | runadhāva | runddham | runddhām | runadhāma | runddha | rundhantu |

1. from *āp āpnuhi* § 321, noteI. 2. From *aś aśāna*, not *aśnīhi*, but 3rd pers sing. *aśnātu*. § 321, note.I. 3. dhi instead of *hi* § 321, note I. 4. § 321, note I. cf. No. 192 5. § 321, note I.

# 4. Ātamanepada.

Present.

| Root. | Verbal Base. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | First Division. | इ i | से se | ते te | अंवहे avahe | इथे ithe | इते ite | अमहे a,mahe | ध्वे dhve | न्ते nte |
| भू | भव | भवं | भवसे | भवते | भवावहे | भवेथे | भवेते | भवामहे | भवध्वे | भवंते |
| bhū | bhava | bhave | bhavase | bhavate | bhavāvahe | bhavethe | bhavete | bhavāmahe | bhavadhve | bhavante |
| तुद् | तुद | तुदे | तुदसे | तुदते | तुदावहे | तुदेथे | तुदेते | तुदामहे | तुदध्वे | तुदंते |
| tud | tuda | tude | tudase | tudate | tudāvahe | tudethe | tudete | tudāmahe | tudadhve | tudante |
| दिव् | दीव्य | दीव्ये | दीव्यसे | दीव्यते | दीव्यावहे | दीव्येथे | दीव्येते | दीव्यामहे | दीव्यध्वे | दीव्यंते |
| div | divya | divye | divyase | divyate | divyāvahe | divyethe | divyete | divyāmahe | divyadhve | divyante |
| चुर् | चोरय | चोरयें | चोरयसे | चोरयते | चोरयावहे | चोरयेथे | चोरयेते | चोरयामहे | चोरयध्वे. | चोरयते |
| cur | coraya | coraya | corayase | corayate | corayāvahe | corayethe | corayete | corayāmahe | corayadhve | corayante |
| | Second Division. | ए e | से se | ते te | वहे vahe | आथे āthe | आते āte | महे mahe | ध्वे dhve | अते ate |
| सु | सुनु | सुन्वे | सुनुषे | सुनुते | सुनुवहे सुन्वहे | सुन्वाथे | सुन्वाते | सुनुमहे सुन्महे | सुनुध्वे | सुन्वते |
| su | sunu | sunve | sunuṣe | sunute | sunuvahe/sunvahe | sunvāthe | sunvate | sunumahe/sunmahe | sunudhve | sunvate |
| तन् | तनु | तन्वे | तनुपे | तनुते | तनुवहे तन्वहे | तन्वाथे | तन्वाते | तनुमहे तन्महे | तनुध्वे | तन्वते |
| tan | tanu | tanve | tanuṣe | tanute | tanuvahe/tanvahe | tanvāthe | tanvāte | tanumahe/tanmah | tanudhve | tanvate |
| क्री | क्रीणी क्रीण् | क्रीणे | क्रीणीपे | क्रीणीते | क्रीणीवहे | क्रीणाथे | क्रीणाते | क्रीणीमहे | क्रीणीध्वे | क्रीणते |
| krī | krīnī krīn | krīne | krīnīṣe | krīnīte | krīnīvahe | krīnāthe | krīnate | krīnīmāhe | krīnidhve | krīnate |
| अद् | अद् | अदे | अत्से | अत्ते | अद्वहे | अदाथे | अदाते | अद्महे | अद्ध्वे | अदते |
| ad | ad | ade | atse | atte | advahe | adāthe | adāte | admahe | addhve | adate |
| हु | जुहु | जुह्वे | जुहुपे | जुहुते | जुहुवहे | जुह्वाथे | जुह्वाते | जुहुमहे | जुहुध्वे | जुह्वते |
| hu | juhu | juhve | juhuṣe | juhute | juhuvahe | juhvāthe | juhvāte | juhumahe | juhudhve | juhvate |
| रुध् | रुंध् | रुंधे | रुंत्से | रुंद्धे | रुंध्वहे | रुंधाथे | रुंधाते | रुंध्महे | रुंद्ध्वे | रुंधते |
| rudh | rundh | rundhe | runtse | runddhe | rundhvahe | rundhāthe | rundhāte | rundhmahe | runddhve | rundhate |

# 5. Ātmanepada.

## Imperfect.

| Root. | Verbal Base. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | First Division. | इ i | थाः thāh | त ta | अवहि avahi | इथां ithām | इतां itām | अमहि amahi | ध्वं dhvam | न्त nta |
| भू | भव | अभवे | अभवथाः | अभवत | अभवावहि | अभवेथां | अभवेतां | अभवामहि | अभवध्वं | अभवंत |
| bhū | bhava | abhave | abhavathāh | abhavata | abhavāvahi | abhavethām | abhavetām | abhavāmahi | abhavadhvam | abhavanta |
| तुद् | तुद | अतुदे | अतुदथाः | अतुदत | अतुदावहि | अतुदेथां | अतुदेतां | अतुदामहि | अतुदध्वं | अतुदंत |
| tud | tuda | atude | atudathāh | atudata | atudāvahi | atudethām | atudetām | atudāmahi | atudadhvam | atudanta |
| दिव् | दीव्य | अदीव्ये | अदीव्यथाः | अदीव्यत | अदीव्यावहि | अदीव्येथां | अदीव्येतां | अदीव्यामहि | अदीव्यध्वं | अदीव्यंत |
| div | dīvya | adīvye | adīvyathāh | adīvyata | adīvyāvahi | adīvyethām | adīvyetām | adīvyāmahi | adīvyadhvam | adīvyanta |
| चुर् | चोरय | अचोरये | अचोरयथाः | अचोरयत | अचोरयावहि | अचोरयेथां | अचोरयेतां | अचोरयामहि | अचोरयध्वं | अचोरयंत |
| cur | coraya | acoraye | acorayathāh | acorayata | acorayāvahi | acorayethām | acorayetām | acorayāmahi | acorayadhvam | acorayanta |
| | Second Division. | इ i | थाः thāh | त ta | वहि vahi | आथां āthām | आतां ātām | महि mahi | ध्वं dhvam | अत ata |
| सु | सुनु | असुन्वि | असुनुथाः | असुनुत | असुनुवहि[1] | असुन्वाथां | असुन्वातां | असुनुमहि[2] | असुनुध्वं | असुन्वत |
| su | sunu | asunvi | asunuthāh | asunuta | asunuvahi | asunuvāthām | asunvātām | asunumahi | asunudhvam | asunvata |
| तन् | तनु | अतन्वि | अतनुथाः | अतनुत | अतनुवहि[3] | अतन्वाथां | अतन्वातां | अतनुमहि[4] | अतनुध्वं | अतन्वत |
| tan | tanu | atanvi | atanuthāh | atanuta | atanuvahi | atanvāthām | atanvātām | atanumahi | atanudhvam | atanvata |
| क्री | क्रीणी क्रीण् | अक्रीणि | अक्रीणींथाः | अक्रीणीत | अक्रीणीवहि | अक्रीणाथां | अक्रीणातां | अक्रीणीमहि | अक्रीणीध्वं | अक्रीणत् |
| krī | krīṇī krīṇ | akrīṇi | akrīṇīthāh | akrīṇīta | akrīṇīvahi | akrīṇāthām | akrīṇātām | akrīṇīmahi | akrīṇīdhvam | akrīṇata |
| अद् | अद् | आदि | आत्थाः | आत्त | आद्वहि | आदाथां | आदातां | आद्महि | आद्ध्वं | आदत |
| ad | ad | ādi | ātthāḥ | ātta | ādvahi | ādāthām | ādātām | ādmahi | āddhvam | ādata |
| हु | जुहु | अजुह्वि | अजुहुथाः | अजुहुत | अजुहुवहि | अजुह्वाथां | अजुह्वातां | अजुहुमहि | अजुहुध्वं | अजुह्वत |
| hu | juhu | ajuhvi | ajuhuthāh | ajuhuta | ajuhuvahi | ajuhvāthām | ajuhvātām | ajuhumahi | ajuhudhvam | ajuhvata |
| रुध् | रुंध् | अरुंधि | अरुंद्धाः | अरुंद्ध | अरुंध्वहि | अरुंधाथां | अरुंधातां | अरुंध्महि | अरुंद्ध्वं | अरुंधत |
| rudh | rundh | arundhi | arunddāh | arunddha | arundhvahi | arundhātham | arundhātām | arundhmahi | arunddhvam | arundhata |

1.or *asunvahi* 2. *asunmahi* 3. *atanvahi.* 4. *atanmahi*

# 6. Ātmanepada.

Optative.

| Root. | Verbal Base. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **First Division.** | **इय iya** | **इथा: ithāh** | **इत ita** | **इवहि ivahi** | **इयाथां iyāthām** | **इयातां iyātām** | **इमहि imahi** | **इध्वं idhvam** | **इरन् iran** |
| भू | भव | भवेय | भवेथा: | भवेत | भवेवहि | भवेयाथां | भवेयातां | भवेमहि | भवेध्वं | भवेरन् |
| bhū | bhava | bhaveya | bhavethāh | bhaveta | bhavevahi | bhaveyāthām | bhaveyātām | bhavemahi | bhavedhvam | bhaveran |
| तुद् | तुद | तुदेय | तुदेथा: | तुदेत | तुदेवहि | तुदेयाथां | तुदेयातां | तुदेमहि | तुदेध्वं | तुदेरन् |
| tud | tuda | tudeya | tudethāh | tudeta | tudevahi | tudeyāthām | tudeyātām | tudemahi | tudedhvam | tuderan |
| दिव् | दीव्य | दीव्येय | दीव्येथा: | दीव्येत | दीव्येवहि | दीव्येयाथां | दीव्येयातां | दीव्येमहि | दीव्येध्वं | दीव्येरन् |
| div | dīvya | dīvyeya | dīvyethāh | dīvyeta | dīvyevahi | dīvyeyāthām | dīvyeyātām | dīvyemahi | dīvyedhvam | dīvyeran |
| चुर् | चोरय | चोरयेय | चोरयेथा: | चोरयेत | चोरयेवहि | चोरयेयाथां | चोरयेयातां | चोरयेमहि | चोरयेध्वं | चोरयेरन् |
| cur | coraya | corāyeya | corāyethāh | corāyeta | corāyevahi | corāyeyāthām | corāyeyātām | corāyemahi | corāyedhvam | corāyeran |
| | **Second Division.** | **ईय īya** | **ईथा: īthāh** | **ईत īta** | **ईवहि īvahi** | **ईयाथां īyāthām** | **ईयातां īyātām** | **ईमहि īmahi** | **ईध्वं īdhvam** | **ईरन् īran** |
| सु | सुनु | सुन्वीय | सुन्वीथा: | सुन्वीत | सुन्वीवहि | सुन्वीयाथां | सुन्वीयातां | सुन्वीमहि | सुन्वीध्वं | सुन्वीरन् |
| su | sunu | sunvīya | sunvīthāh | sunvīta | sunvīvahi | sunvīyāthām | sunvīyātām | sunvīmahi | sunvīdhvam | sunvīran |
| तन् | तनु | तन्वीय | तन्वीथा: | तन्वीत | तन्वीवहि | तन्वीयाथां | तन्वीयातां | तन्वीमहि | तन्वीध्वं | तन्वीरन् |
| tan | tanu | tanvīya | tanvīthāh | tanvīta | tanvīvahi | tanvīyāthām | tanvīyātām | tanvīmahi | tanvīdhvam | tanvīran |
| क्री | क्रीणी क्रीण् | क्रीणीय | क्रीणीथा: | क्रीणीत | क्रीणीवहि | क्रीणीयाथां | क्रीणीयातां | क्रीणीमहि | क्रीणीध्वं | क्रीणीरन् |
| krī | krīṇī krīṇ | krīṇīya | krīṇīthāḥ | krīṇīta | krīṇīvahi | krīṇīyāthām | krīṇīyātām | krīṇīmahi | krīṇīdhvam | krīṇīran |
| अद् | अद् | अदीय | अदीथा: | अदीत | अदीवहि | अदीयाथां | अदीयातां | अदीमहि | अदीध्वं | अदीरन् |
| ad | ad | adīya | adīthāh | adīta | adīvahi | adīyāthām | adīyātām | adīmahi | adīdhvam | adīran |
| हु | जुहु | जुह्वीय | जुह्वीथा: | जुह्वीत | जुह्वीवहि | जुह्वीयाथां | जुह्वीयातां | जुह्वीमहि | जुह्वीध्वं | जुह्वीरन् |
| hu | juhu | juhvīya | juhvīthāh | juhvīta | juhvīvahi | juhvīyāthām | juhvīyātām | juhvīmahi | juhvīdhvam | juhvīran |
| रुध् | रुंध् | रुंधीय | रुंधीथा: | रुंधीत | रुंधीवहि | रुंधीयाथां | रुंधीयातां | रुंधीमहि | रुंधीध्वं | रुंधीरन् |
| rudh | rundh | rundhīya | rundhīthāh | rundhīta | rundhīvahi | rundhīyāthām | rundhīyātām | rundhīmahi | rundhīdhvam | rundhīran |

# 7. Ātmanepada.

Imperative.

| Root. | Verbal Base. | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | **First Division.** | ए e | स्व sva | तां tām | अवहै avahai | इथां ithām | इतां itām | अमहै amahai | ध्वं dhvam | न्तां ntām |
| भू | भव | भवै | भवस्व | भवतां | भवावहै | भवेथां | भवेतां | भवामहै | भवध्वं | भवंतां |
| bhū | bhava | bhavai | bhavasva | bhavatām | bhavāvahai | bhavethām | bhavetām | bhavāmahai | bhavadhvam | bhavantām |
| तुद् | तुद | तुदै | तुदस्व | तुदतां | तुदावहै | तुदेथां | तुदेतां | तुदामहै | तुदध्वं | तुदंतां |
| tud | tuda | tudai | tudāsva | tudātām | tudāvahai | tudethām | tudetām | tudāmahai | tudadhvam | tudantām |
| दिव् | दीव्य | दीव्यै | दीव्यस्व | दीव्यतां | दीव्यावहै | दीव्येथां | दीव्येतां | दीव्यामहै | दीव्यध्वं | दीव्यंतां |
| div | dīvya | dīvyai | dīvyasva | dīvyatām | dīvyāvahai | dīvyethām | dīvyetām | dīvyāmahai | dīvyadhvam | dīvyantām |
| चुर् | चोरय | चोरयै | चोरयस्व | चोरयतां | चोरयावहै | चोरयेथां | चोरयेतां | चोरयामहे | चोरयध्वं | चोरयंतां |
| cur | coraya | corayai | corayasva | corayaatām | corayāvahai | corayethām | coraytām | corayāmahai | corayadhvam | corayantām |
| | **Second Division.** | ऐ ai | स्व sva | तां tām | आवहै āvahai | आथां āthām | आतां ātām | आमहै āmahai | ध्वं dhvam | अतां atām |
| सु | सुनु सुनो | सुनवै | सुनुष्व | सुनुतां | सुनवावहै | सुन्वाथां | सुन्वातां | सुनवामहै | सुनुध्वं | सुन्वतां |
| su | sunu suno | sunavai | sunuṣva | sunutām | sunavāvahai | sunvāthām | sunvātām | tsunavāmahai | sunudhvam | sunvatām |
| तन् | तनु तनो | तनवै | तनुष्व | तनुतां | तनवावहै | तन्वाथां | तन्वातां | तनवामहै | तनुध्वं | तन्वतां |
| tan | tanu tano | tanavai | tanuṣva | tanutām | tanavāvahai | tanvāthām | tanvātām | tanavāmahai | tanudhvam | tanvatām |
| क्री | क्रीणी क्रीणा क्रीण् | क्रीणै | क्रीणीष्व | क्रीणीतां | क्रीणावहै | क्रीणाथां | क्रीणातां | क्रीणामहै | क्रीणीध्वं | क्रीणतां |
| krī | krīṇi krīṇā krīṇ | krīṇai | krīṇiṣva | krīṇitām | krīṇāvahai | krīṇāthām | krīṇātām | krīṇāmahai | krīṇidhvam | krīṇatām |
| अद् | अद् अद् | अदै | अत्स्व | अत्तां | अदावहै | अदाथां | अदातां | अदामहै | अद्धम् | अदतां |
| ad | ad ad | adai | atsva | attām | adāvahai | adāthām | adātām | adāmahai | addhvam | adatām |
| हु | जुहु जुहो | जुहवै | जुहुष्व | जुहुतां | जुहवावहै | जुह्वाथां | जुह्वातां | जुहवामहै | जुहुध्वं | जुह्वतां |
| hu | juhu juho | juhavai | juhuṣva | juhutām | juhavāvahai | juhavāthām | juhvatām | juhavāmahai | juhudhvam | juhvatām |
| रुध् | रुंध् रुणध् | रुणधै | रुंत्स्व | रुंद्धां | रुणधावहै | रुंधाथां | रुंधातां | रुणधामहै | रुंद्धवं | रुंधतां |
| rudh | rundh runadh | runadhai | runtsva | runddhām | ruṇadhāvahai | rundhāthām | rundhātām | runadhāmahai | runddhvam | rundhatām |

# CHAPTER 10

## General or Unmodified Tenses

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguising features, the inserted नु *nu*, उ *u*, नी *nī*, etc., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the *Cur* class preserve their अय *aya* throughout, except in the Aorist and Benedictive.

*Reduplicated Perfect.*

§324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but अ a or आ *ā:* such as ईड् *īḍ*, to praise; एध *edh*, to grow; इंध् *indh*, to light; उंद् *und*, to wet.
2. Polysyllabic roots, such as चकास् *cakās*, to be bright.
3. Verbs of the *Cur* class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§340.)

So do likewise दय् *day*, to pity, etc., अय् *ay,* to go, आस् *ās*, to sit down (Pāṇ. III. I, 37.) कास् *kās*, to cough (Pāṇ. III. I, 35); also काश् *kāś*, to shine (Sār.); optionally उष् *uṣ,* to burn, (ओषां *oṣām*), विद् *vid*, to know, (विदां *vidām*), जागृ *jagṛ,* to wake, (जागरां *jāgarām*, Pāṇ III. I., 38); and, after taking reduplication, भी *bhī* (बिभयां *bibhayām*), ह्री

*hṛ* (जिह्रयां *jihṛayām*), भृ *bhṛ* (बिभरां *bibharām*), and हु *hu* (जुहवां *juhavām*, Pāṇ. III. I, 39)-

The verb ऊर्णु *ūrṇu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *ūrṇunāva* as its Perfect.

ऋछ् *ṛch*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च्छ *ānarccha*. It is treated, in fact, as if अर्च्छ् *arcch*. (§ 313.)

*Terminations of the Reduplicated Perfect.*

**Singular**

| | | |
|---|---|---|
| १. | अ a | ए e |
| २. | इथ itha | इषे iṣe |
| ३. | अ a | ए e |

**Dual.**

| | | |
|---|---|---|
| १. | इव iva | इवहे ivahe |
| २. | अथुः athuḥ | आथे āthe |
| ३. | अतुः atuḥ | आते āte |

**Plural**

| | | |
|---|---|---|
| १. | इम ima | इमहे imahe |
| २. | अ a | इध्वे idhve or इढवे iḍhve |
| ३. | उः uḥ | इरे ire |

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ i of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Ātmanepada, except in the three persons singular Parasmaipada. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

   भिद् *bhid*, बिभेद *bibhed*-a, बिभेदिथ *bibhed-itha*, बिभेद *bibhed-a*

बुध् *budh*, बुबोध *bubodh-a*, बुबोधिथ *bubodh-itha*, बुबोध *bubodh-a*.

But जीव् *jīv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijīv-a*, जिजीविथ *jijīv-itha*, जिजीव *jijīv-a*.

2. Final vowels take Vṛddhi or Guṇa in the first, Guṇa in the second, vṛddhi only in the third person singular.

नी *nī*, निनाय *nināy-a* or निनय *ninay-a*, निनेथ *ninetha* or निनयिथ *ninay-itha*, निनाय *nināy-a*.

3. अ *a* if followed by a single consonant, takes Vṛddhi or Guṇa in the first, Guṇa in the second, Vṛddhi only in the third person singular.

हन् *han*, जघान *jaghān-a* or जघन *jaghan-a*, जघनिथ *jaghan-itha*, जघान *jaghān-a*.

Note – If the second person singular Parasmaipada is formed by थ tha, the accent falls on the root; if with इथ *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज *viveja*, but विविजिथ *vivijitha*. (Pāṇ. I. 2, 2; 3.)

§328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Ātmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with व् *v*, and शस् *śas*[1] and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इथ *itha*, Pāṇ. VI. 4, I20, I2I.)

1. शसु हिंसायामिति केचित् केचित्तु शश प्लुतगताविति। Prasāda, p. 13 a. In a later passage the Prasāda (p. 17b) decides for both, शस् śaś and शश् śaś.

पच् *pac*, पपक्थ *papaktha*, but पेचिथ *pecitha*, पेचिम *pecima*, पेचुः *pecuḥ*. तन् *tan*, तेनिथ *tenitha*, तेनिम *tenima*, तेनुः च *tenuḥca*.

2. Roots mentioned in § 3II take their weak form.

वह् *vah*, उवाह *uvāha*, ऊहिम *ūhima*. वच् *vac*, उवाच *uvāca*, ऊचुः *ūcuḥ*.

Note--the roots तृ *tṛ*, फल् *phal*; भज् *bhaj*, त्रप् *trap*, श्रथ् *srath* (Pāṇ. VI. 4, 122), and राध् *rādh*, in the sense of "killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jṛ*, भ्रम् *bhram*, त्रस *trs* (124) may do so optionally; and likewise फण् *phan*, राज् *rāj*, भ्राज् *bhrāj*, भ्राश् *bhrās*, भ्लाश् *bhlās*, स्यम् *syam*, स्वन् *svan*

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. VI. 4, 98.)

गम् *gam*, जग्मतुः *jagmatuḥ*. हन् *han*, जघ्नतुः *jaghnatuḥ*. खन् *khan*, चखन्तुः *cakhnatuḥ*. घस् *ghas*, जक्षतुः *jakṣatuḥ*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pan. 1. 2, 5), such as मंथ् *manth*, स्रंस् *sraṁs*, etc., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrajjatuḥ*; ममंथतुः *mamanthatuḥ*; सस्रंसे *sasraṁse*.

5. The verbs श्रंथ *śranth*, ग्रंथ् *granth*, दंभ् *dambh*, स्वंज् *svañj*, however, may be weakened, and form श्रेथतुः *srethatuḥ*, ग्रेथतुः *grethatuḥ*, देभतुः *debhatuḥ*, सस्वजे *sasvaje* (loass of nasal and e, cf, Pāṇ. I. 2, 6 vārt.). But according to some grammarians the forms शश्रंथतुः *saśranthatuḥ* etc. are more correct.

§ 329. Roots ending in आ *ā*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. VI. 4, 64). In the general tenses, verbs endings in diphthongs are treated like verbs ending in आ *ā*.

The same roots take औ au for the termination of the first and third persons singular Parasmaipada.

दा *dā*, ददौ *dad-aū*, ददिव *dad-iva*, ददथुः *dad-āthuḥ*, ददिरे *dad-ire*.

म्लै *mlai*, मम्लौ *maml-au*, मम्लिव *maml-iva*, मम्ल्थुः *maml-athuḥ*, मम्लिरे *maml-ire*. Except व्ये *vye*, ह्वे *hve*, etc.; see § 3II.

§330. Roots ending in इ *i*, ई *ī*, ऋ *ṛ*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar*[1]. (§ 22I.)

Roots ending in उ *u*, ऊ *u*, change these vowels always into उव uv.

Most roots ending in ऋ *ṛ*, change the vowel to अर् *ar* (Pāṇ. VII. 4, II.) गृ *gṛ*, जगरतुः *jagaratuḥ*.[2]

नि *ni*, निन्यिव *niny-iva*, we two have led. श्रि *śri*, शिश्रियिव *ṣiṣriy-iva*, we two have gone. कृ *kṛ*, चक्रथुः *cakr-athuḥ*, you two have done. स्तृ stṛ, तस्तरथुः *tastar-athuḥ*, you two have spread. यु *yu*, युयुवथुः *yuyuvathuḥ*, you two have joined. स्तु *stu*, तुष्टुवथुः *tuṣṭuv-āthuḥ*, you two have praised. कृ *kṛ*, चकरथुः *cakar-āthuḥ*, you two have scattered.

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1. ऋ *ṛ* forms the perf. आर *āra*, 3rd pers. dual आरतुः *āratuḥ*. ऋच्छ् *ṛch* forms आनर्च्छ *ānarccha*, 3rd pers. dual आनर्च्छतुः *ānarcchatuḥ*. (Pāṇ. VII. 4, II.)
2. In शॄ *śṝ* दॄ *dṝ*, and पॄ *pṝ* a further shortening may take place; शशरतुः *śaśarātuḥ* being shortened to शश्रतुः *śaśrātuḥ*, etc. (Pāṇ. VII. 4, 12.)

# CHAPTER 11

## The Intermediate इ i

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ *i*, which in the Redpulicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ *i* form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ *i* between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ *i* than (as has been done in § 326) to represent the इ *i* as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ *i* has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ *i* not employed, instead of defining the cases in which it must or may be inserted.

One terminations only, that of the 3rd pers. plur. Perf. Ātm., इरे *ire*, keeps the intermediate इ *i* under all circumstances. In the Veda, however, this इ *i*, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुह्रे *duduh-re*.

Let it be remembered then, that there are three points to be considered :

1. When is it necessary to omit the इ *i*?

2. When is it optional to insert or to omit the इ *i*?
3. When is it necessary to insert the इ *i*?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is necessary to omit the इ *i*. Ever for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इ *i* may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इ *i* is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number or rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इ *i* authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, than no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 35) that every termination beginning originally with a consonant (except य् *y*) tells the इ *i*, which we represents as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इ *i* must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarlans (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इ *i* in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् *y*). (Note--The reduplicated perfect and its participle in वस् *vas* are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ *ā*.

2. All monosyllabic roots ending in इ *i*, except श्रि *śri*, to attend (21, 31);[1] श्वि *svi*, to grow (23, 41). (Note-- स्मि *smi*, to laugh, must take इ *i* in the Desiderative. Pāṇ. VII. 2, 74).

3. All monosyllabic roots ending in ई *ī*, except डी *ḍi*, to fly (22, 72; 26, 26 anudātta), and शी *śī*, to rest (24, 22).

4. All monosyllabic roots ending in उ *u*, except यु *yu*, to mix (24, 23; not 31. 9); रु *ru*, to sound (24, 24); नु *nu*, to praise (24, 26; 28, 104?); क्षु *kṣu*, to sound (24, 27); क्ष्णु kṣṇu, to sharpen (24, 28). स्नु *snu*, to flow (24, 29), takes इ *i* in Parasmaipada (Pāṇ. VII. 2, 36). (Note-- स्तु *stu*, to praise, and सु *su*, to pour, take इ *i* in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

5. All monosyllabic roots ending in ऋ *ṛ*, except वृ *vṛ*, to choose (31, 38).

Important exception : in the Fut. and Cond. in स्य *sya*, all verbs in ऋ *ṛ* take इ *i* (Pāṇ. VII. 2, 70).

सृ *sṛ*, to sound, may take इ *i* (Pāṇ. VII. 2, 44). भृ *bhṛ*, to carry, may take इ in the Desider. (Pāṇ. VII. 2, 49). दृ *dṛ*, to regard. धृ *dhṛ*, to hold, and ऋ *ṛ*, to go, take इ *i* in the Desider. (Pāṇ. VII. 2, 74, 75).

In the Benedictive and First Aorist Ātmanepada verbs ending in ऋ *ṛ* and beginning with a conjunct consonant may take इ *i* (Pāṇ. VII. 2, 43).

6. All monosyllabic roots ending in ए *e*, ऐ *ai*, ओ *o*.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and ऋ *ṛ*, must not take इ *i*.

7. Of roots ending in क् *k*, शक् *śak*, to be able (26, 78; 27, 15).

8. Of roots ending in च् *c*, पच् *pac*, to cook (23, 27); वच् *vac*, to speak (24, 55); मुच् *muc*, to loose (28, 136); सिच् *sic*, to

1. These figures refer to the Dhātupāṭha in Westergaard's Radices Linguae Sanscritae, 1841.

sprinkle (28, 140); रिच् *ṛc*, to leave (29, 4); विच् *vic*, to separate (29, 5).

9. Of roots ending in छ् *ch*, प्रछ् *prach*, to ask (28, 120). It must take इ *i* in the Desider. (Pāṇ. VII. 2, 75).

10. Of roots ending in ज् *j*, स्वंज् *svañj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रंज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (25, II); विज् *vij*, to separate (25, 12; not 28, 9 or 29, 23); [Kāś. मृज् *mṛj*]; युज् *yuj*, to meditate (26, 68), to join (29, 7); सृज् *sṛj*, to let off (26, 69; 28, 121); भ्रज्ज् *bhrajj*, to bake (28, 4, except Desider.); मज्ज् *majj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuj*, to bend (28, 124), to protect (29, 17); भंज् *bhañj*, to break (29, 16).

11. Of roots ending द् *d*, हद् *had*, to ẹvacuate (23, 8); स्कंद् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); स्विद् *svid*, to be distressed, etc. (26,61; 28, 142; 29,12); विद् *vid*, to be (26, 62); स्विद् *svid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to puṣ (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śaḍ*, to periṣ (28, 134); विद् *vid*, to find (28, 138? 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chid*, to divide (29, 3); क्षुद् *kṣud*, to pound (29, 6).

12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (20, I); राध् *rādh*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kṣuḍh*, to be hungry (26, 81), except Part. क्षुधित *kṣ udhita* and Ger. क्षुधित्वा *kṣudhitvā* (Pāṇ. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बंध् *bandh*, to bind (31, 37).

13. Of roots ending in न् *n* हन् *han*, kill (24, 2) except the Fut. and Cond. (Pāṇ. VII. 2, 70); likewise its substitute बुध *budh*; मन् *man*, to think (26, 67).

14. Of roots ending in प् *P*, तिप् *tip*, to pour (IO, I?) सृप् *sṛp*, to go (23, 14); तप् *tap*, to heat (23, 16, 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kṣip* to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chup*, to touch (28, 125). (Note-- तृप् *tṛp* and दृप् *dṛp*, which are generally included, may take इ *i*, according to Pāṇ. VII. 2, 45).

15. Of roots ending in भ् *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, II).

16. Of roots ending in म् *m*, रम् *ram*, to play (20, 23); नम् *nam*, to incline (23, 12); यम् *yam*, to cease (23, 15). But these three take इ *i* in Aor. Par. (Pāṇ. VII. 2, 73). गम् *gam*, to go (23, 13), but it takes इ i before स् *s* of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also क्रम् *kram*, to step (I3, 3I), in Ātm. (Pāṇ. VII. 2, 36).

17. Of roots ending in श् *ś*, क्रुश् *kruś*, to shout (20, 26); दृश् *dṛś*, to see (23, 19); दंश् *daṁś*, to bite (23, 20); लिश् *liś*, to be small (26, 70; 28, 127); दिश् *diś*, to show (28, 3); रुश् *ruś*, to hurt (28, 126); रिश् *riś*, to hurt (28, 126); स्पृश् *spṛś*, to touch (28, 128); विश् *viś*, to enter (28, 130); मृश् *mṛś*, to rub (28, 131).

18. Of ending in ष् *ṣ*, कृष् *kṛṣ*, to draw (23, 21; 28, 6); त्विष् *tviṣ*, to shine (23, 32); द्विष् *dviṣ*, to hate (24, 3); विष् *viṣ*, to pervade (25, 13), to separate (31, 54; not 17, 47); पुष् *puṣ*, to nourish (26, 73; not 17, 50); शुष् *śuṣ*, to dry (26, 74); तुष् *tuṣ*, to please (26, 75); दुष् *duṣ*, to spoil (26, 76); श्लिष् *śliṣ*, to embrace (20, 77) शिष् *śiṣ*, to distinguish (29, 14); पिष् *piṣ*, to pound (29, 15).

19. Of roots ending in स् *s* वस् *vas*, to dwell (23, 36); except Part. उषित: *uṣitaḥ* and Ger. उषित्वा *uṣitvā* (Pāṇ. VII. 2, 52); घस् *ghas*, (7, 65, as substitute for अद् *ad*).

20. Of roots ending in ह् *h* रुह् *ruh*, to grow (20, 29); दह् *dah*, to burn (23, 22); मिह् *mih*, to sprinkle (23, 23); वह् *vah*, to carry (23, 85); दुह् *duh*, to milk (24, 4; not 17, 87); दिह् *dih*, to smear (24, 5); लिह् *lih*, to lick (24, 6); नह् *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ *i* in certain only of the general tenses.

A. In the future (formed by ता *tā*), the future and conditional (formed by स्य *sya*), the desiderative, and the participle in त *ta* (Pāṇ. VII. 2, 155, 44), the verb क्लिप् *klip* must not take इ *i*, if used in the Parasmaipada. (Pāṇ. VII. 2, 60).

क्लृप् *kḷp*, to shape, Fut. कल्प्ता *kalptā*, Fut. कल्प्स्यति *kalpsyati*, Cond. अकल्प्स्यत् *akalpsyat*; Desid. चिक्लृप्सति *cikḷpsati*; Part क्लृप्तः *kḷptaḥ*.

B. In the future and conditional (formed by स्य *sya*), the desiderative base, and the participle in त *ta*, the following four verbs must not take इ *i*, if used in the Parasmaipada. (Pāṇ. VII. 2, 59).

वृत् *vṛt*, to exist, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यत् *avartsyat*; Desid. विवृत्सति *vivṛtsati*; Part. वृत्तः *vṛttaḥ*. (Pāṇ. VII. 2, 15, 56).

वृध् *vṛdh*, to grow, Fut. वर्त्स्यति *vartsyati*, Cond. अवर्त्स्यत् *avartsyat*; Desid. विवृत्सति *vivṛtsati*; Part. वृद्धः *vṛddhaḥ*.

स्यंद् *syand*, to drop, Fut. स्यंत्स्यति *syantsyati*, Cond. अस्यंत्स्यत् *asyantsyat*; Desid. सिस्यंत्सति *sisyantsati*; Part. स्यनः *syanaḥ*.

शृध् *śṛdh*, to hurt, Fut. शर्त्स्यति *śartsyati*, Cond. अशर्त्स्यत् *asartsya*; Desid. शिशृत्सति *śiśṛtsati*; Part. शृद्धः *śṛddhaḥ*.

C. In the desiderative bases, and in the participle in त ta, monosyllabic roots ending in उ *u*, ऊ *ū*, ऋ *ṛ*, ॠ *ṛ*, and ग्रह् *grah*, to take, and गुह् *guh*, to hide, do not take इ *i*. (Pāṇ. VII. 2, 12.)

भू *bhū*, to be, बुभूषति *bubhūṣati*; Part. भूतः *bhūtaḥ*.

ग्रह् *grah*, जिघृक्षति *jighṛkṣati*; Part. गृहीतः *gṛhītaḥ* (long ī by special rule, of Pāṇ. VII. 2, 37).

गुह् *guh*, जुघुक्षति *jughukṣati*; Part. गूढः *gūḍhaḥ* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in ऋ *ṛ* and वृ *vṛ* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

D. Participial formations.

1. Roots which may be without the इ *i* in any one of the general tenses, must be without it in the participle in त *ta*.

(Remark that the participle in त *ta* is most opposed, as the reduplicated perfect is most disposed to the admission इ *i*).

Monosyllabic roots ending in उ *u,* ऊ *ū*, ऋ *ṛ*, do not take इ *i* before the participle in त *ta*, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, II.)

यु *yu*, to join युतः *yu-taḥ*, युतवान् *yu-tavān*, युत्वा *yu-tvā:* (Pan. VII. 2, II.)

लू *lū*, to cut, लूनः *lū-naḥ*, लूनवान् *lū-navān*, लूत्वा *lū-tvā* (Except पू *pū*, § 335, II. 6).

वृ *vṛ*, to cover, वृतः *vṛ-taḥ*, वृतवान् *vṛ-tavān*, वृत्वा *vṛ-tvā*.

गाह् *gāh*, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता *gāh-i-tā* or गाढा *gāḍhā*; hence its participle गाढः *gāḍhaḥ* only.

गुप् *gup*, to protect, may form (Pān, VII. 2, 44) the future as गोपिता *gop-i-tā* or गोप्ता *gop-tā*; hence its participle गुप्तः *guptaḥ* only.

2. Roots which by native grammarians are marked with technical आ ā इ *i* do not take इ in the participle in त *ta*. (Pāṇ. VII. 2, 14, 16).[1]

स्विद् *svid*, to sweat (marked as निस्विदा *ñiṣvidā*) स्विनः *svinaḥ*.

लज् *laj*, to be ashamed marked as ओलजी *olajī*); लग्नः *lagnaḥ*.

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1. मिद् mid, to be soft, though having a technical आ *ā,* may in certain senses, form its participle as मेदितः meditaḥ or मिन्नः minnaḥ (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ ā.

List of Participles in त *ta* or न *na* which for special reasons and in special senses do not take इ *i*.

श्रि *śri*, to go; श्रितः *śritaḥ*, श्रित्वा *śritvā*. (Pāṇ. VII. 2, II.) See § 332, 2.

श्वि *śvi*, to swell; शूनः *śūnaḥ*. (Pān VII. 2, 14.) See § 332, 2.

क्षुभ् *kṣubh*, to shake; क्षुब्धः *kṣubdhaḥ*, if it means the churning-stick. (Pāṇ. VII. 2, 18.) See § 332, 15.

स्वन् *svan*, to sound; ; स्वांतः *svāntaḥ*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वांतः *dhvāntaḥ*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnaḥ*, if it means attached.

म्लेच्छ् *mlecch*, to speak indistinctly; म्लिष्टः *mliṣṭaḥ*, if it means indistinct.

विरेभ् *virebh*, to sound; विरिब्धः *viribdhaḥ*, if it refers to a note.

फण् *phaṇ*, to prepare; फांटः *Phāṇṭaḥ*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vāḍhaḥ*, if it means excessive.

धृष् *dhṛṣ*, to be confident; धृष्टः *dhṛṣṭaḥ*, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastaḥ*, if it means arrogant.

दृह् *dṛh*, to grow; दृढ़ः *dṛḍhaḥ*, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् *parivṛh*, to grow; परिवृढः *parivṛḍhaḥ*, if it means lord. (Pāṇ. VII. 2, 21.)

कष् *kaṣ*, to try; कष्टः *kaṣṭaḥ*, if it means difficult or imperivous. (Pāṇ. VII. 2, 22.)

घुष् *ghuṣ*, to manifest; घुष्टः *ghuṣṭaḥ*, if it does not mean proclaimed. (Pān VII. 2, 23.)

अर्द् *ard* the prepos. सं *sam*, नि *ni*, वि *vi*, अर्णः *arṇṇaḥ*; समर्णः *samarṇṇaḥ*, plagued. (Pāṇ. VII. 2, 24.)

अर्द् *ard*, with the prepos. अभि *abhi*; अभ्यर्णः *abhyarṇṇaḥ*, if it means near. (Pāṇ. VII. 2, 25.)

वृत् *vṛt* (as causative), वृत्तः *vṛttaḥ*, if it means read.

### *Intermediate इ i in the Reduplicated Perfect*

§ 334. The preceding rules, prohibiting in a number of roots the इ *i* for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ *i* in

all other general tenses, do not omit it in the perfect.So general, in fact, has the use of the इ *i* become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13).

1. कृ *kṛ*, to do, (unless it is changed to स्कृ *skṛ*), Ist pers. dual चकृव *cakṛ-va*; but संचस्करिव *saṁcaskariva*; 2nd pers. sing. संचस्करिथ *saṁcaskaritha*.
2. सृ *sṛ*, to go ससृव *sasṛ-va*.
3. भृ *bhṛ*, to bear, बभृव *babhṛ-va*.
4. वृ *vṛ* (वृञ् *vṛñ* and वृङ् *vṛṅ*),1 to choose, Par. ववृव *vavṛ-va*,2 Ātm. ववृवहे *vavṛ-vahe*, ववृषे *vavṛ-ṣe*.
5. स्तु *stu*, to praise, तुष्टव *tuṣṭu-va*. तुष्टोथ *tuṣṭo-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-va*. दुद्रोथ *dudro-tha*.
7. स्रु *sru*, to flow, सुस्रुव *susru-va*. सुस्रोथ *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोथ *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ *i* before थ tha must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्थ *vavar-tha*, however, being restricted to the Veda, ववरिथ *vavaritha* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ *i* in the future (ता *tā*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.
   या *yā*, to go; Fut. याता *yātā*; ययाथ *yayā-tha*.
   चि *ci*, to gather; Fut. चेता *cetā*; चिचेथ *cice-tha*.
3. In roots ending in consonants and having an अ *a* for their radical vowel, which are necessarily without इ *i* in the future (ता *tā*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.

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1. वृञ् *vṛñ*, (27, 8) वरणे *varaṇe*, Su. वृञ् *vṛñ* (34, 8) आवरणे *āvaraṇe*, *Cur*. वृङ् *vṛṅ*, (31, 38) संभक्तौ *saṁbhaktau*, *Krī*.
2. The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ *vṛ*, the rule of Pāṇini being restricted by the commentator to वृञ् *vṛñ* and वृङ् *vṛṅ*.

पच् *pac*, to cook; Fut. पक्ता *paktā*; पपक्थ *papak-tha*.

But कृषति *kṛṣati*, he drags; Fut. कर्ष्टा *karṣṭā*; चकर्षिथ *cakarṣ-i-tha*.

(Bharadvāja requires the omission of इ *i* after roots with ऋ *ṛ* only, which are necessarily without इ *i* in the periphrastic future (Pāṇ. VII. 2, 63.), expect root ऋ *ṛ* itself. Hence he allows पेचिथ *pecitha*, besides पपक्थ *papaktha*; इयजिथ *iyajitha*, besides इयष्ठ *iyaṣṭ ha*: also ययिथ *yayitha*, चिचयिथ *cicayitha*, etc.)

4. All other verbs ending in consonants with any other radical vowel but अ *a,* require इ *i*, and so do all verbs with which इ *i* is either optional or indispensable in the future. (ता tā).

Exceptions :

1. In सृज् *sṛj* and दृश् *dṛś*, the omission is optional.
   सृज् *sṛj*, सस्रष्ठ *sasraṣṭha*, or ससृजिथ *sasṛjitha*.
2. Ther verbs अत्ति *atti*, अर्ति *arti*, व्ययति *vyayati* must take इ *i*. ¨338, 7.
   अद् *ad*, आदिथ *ād-i-tha*, (exception to No. 3.)
   ऋ *ṛ*, आरिथ *ār-i-tha*, (exception to No. 2.)
   व्ये *vye*, विव्ययिथ *vivyay-i-tha*, (exception No. 2.)

Tables showing the cases in which the intermediate इ *i* must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य् *y*.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *sya* for the Future and Conditiona; ता *tā* for the Periphrastic Future; सिच् *sic* for the First Aorist; लिङ् *liṅ* for the Benedictive.

*I. For all General tenses, except the Reduplicated Perfect,*

Omit इ *i*

1. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*, सिच् *sic*, लिङ् *liṅ*:
   In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *sya*, ता *tā*:
   In क्लृप् *kḷp*, if Parasmaipada. § 333. A.

3. Before त *ta*, सन् *san*, स्य *sya*:

In वृत् *vṛt*, वृध् *vṛdh*, स्यंद् *syand*, शृध् *sṛdh*, if Parasmaipada. § 333. B.

4. Before त *ta*, सन् *san*:

In monosyllabic verbs ending in उ, ऊ *ū*, ऋ, ॠ *rī*, ग्रह् *grah*, and गुह् *guh*. § 333. C.

5. Before त *ta*:

a. All verbs which by native grammarians are marked with आ *ā*, ई *ī*, or ऊ *ū*.

b. The verb श्रि *śri* and others enumerated in a general lists, § 333. D.

*For the Reduplicated Perfect*

Omit इ *i*,

1. Before all terminations, except इरे *ire*:

In eight verbs, mentioned § 334.

2. Before थ tha, 2nd pers. sing.:

All verbs of § 332 ending in vowels

All verbs of § 332 ending in consonants with अ *a* as radical vowel}

if without इ *i* in the periphrastic future.

Optional insertion of इ *i*.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ *i*; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ *i*.

As native grammarians, however, have been at much pains to collect the cases in which इ *i* must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

इ *i* may or may not be inserted:

1. Before any ārdhadhātuka (i. e. aṇ affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य् *y*.

In the verbs स्वृ *svṛ*; Per. Fut. स्वरिता *svar-i-tā*, or स्वर्ता *svartā*, etc. (Pāṇ. VII. 2, 44) (Except future in स्य *sya*, स्वरिष्यति *svariṣyati* only. Pṇan. VII. 2. 70.)

सू *sū* (as Ad and Div. not as *Tud*), सविता *sav-i-tā*, or सोता *sotā*, etc.

धू *dhū* (not as *Tud*), धविता *dhav-i-tā*, or धोता *dhotā*, etc. (Except aorist Parasmaipada, which must take इ *i*, Pāṇ. VII. 2, 72.)

2. In all verbs having a technical ऊ *ū* (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. I.) But अंज् *añj* (though makred अंजू *añjū*) must take इ *i* in the first aorist. (Pāṇ. VII. 2, 71.) आंजिषुः *āñjiṣuḥ*.

3. In the eight verbs beginning with रध् *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) रध् *radh*, to perish, रधिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नश् *naś*, to vanish, नशिता *naś-i-tā*, or नंष्टा *naṁṣṭā*.

(26, 86) तृप् *tṛp*, to delight, तर्पिता *tarp-i-tā*, or तर्प्ता *tarptā*, or त्रप्ता *traptā*.

(26, 87) दृप् *dṛp*, to be proud, दर्पिता *darp-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) द्रुह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोग्धा *drogdhā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogḍhā*, or मोढा *modhā*.

(26, 90) स्नुह् *snuh*, to vomit, स्नोहिता *snoh-i-tā*, or स्नोग्धा *snogdhā* or स्नोढा *snoḍhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *sneh-i-tā*, or स्नेग्धा *snegdhā*, or स्नेढा *sneḍhā*.

According to some this option extends to the reduplicated perfect: but this is properly denied by others.

4. In the verb कुष् *kuṣ* (*Cur* class), preceded by निर् *nir*; but here इ *i* is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ *i* may or may not be inserted:

*II. Before certain ārdhadhātukas only*

1. Before ārdhadhātukas beginning with त् *t*:

In the verbs इष् *iṣ* (*Tud* only), सह् *sah*, लुभ् *lubh*, रुष् *ruṣ*, रिष् *riṣ*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence इष्टः *iṣṭaḥ* only, but either इष्ट्वा *iṣṭvā* or इषित्वा *iṣiṭvā*

2. Before ārdhadhātukas beginning with स् *s*, but not in the aorist:

In the verbs कृत् *kṛt*, to cut; चृत् *cṛt*, to kill; छृद् *chṛd*, to play; तृद् *tṛd*, to strike; नृत् *nṛt*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination fo the desiderative base (सन् *san*):

In the verb वृ *vṛ*, and all verbs ending in ऋ *ṛ*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in ऋध् *ṛdh*, भ्रस्ज् *bhrasj*, दंभ् *dambh*, श्रि *śri*, श्वृ *śvṛ*, यु *yu*, ऊर्णु *ūrṇu*, भृ *bhṛ* (*Bhū* class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the Ātmanepada:

In the verb वृ *vṛ*, and all verbs ending in ऋ *ṛ* (Pāṇ. VII. 2, 42). The ऋ *ṛ* is changed into ईर् *ir* or ऊर् *ūr*.

In verb ending in ऋ *ṛ* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination. त्वा *tvā*:

In verbs having a technical उ *u*. (Pāṇ. VII. 2, 56.)

6. Before the gerundial termination त्वा *tvā* and the participle in त *ta*:

In the verb क्लिश् *kliś*. (Pāṇ. VII. 2, 50)

क्लिशित्वा *kliśitvā* or क्लिष्ट्वा *kliṣṭvā*, क्लिशितः *klisitaḥ* or क्लिष्टः *kliṣṭ aḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā* पवित: *pavitaḥ* or पूत: *pūtaḥ*. It must take इ *i* in the desiderative (Pāṇ. VII. 2, 74.)

7. Before the participial terminations त *ta* or न *na*; (see also § 333, D. 2, note):

In the verbs दम् *dam*, to tame, दांत: *dāntaḥ* or दमित: *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांत: *śāntaḥ* or शमित: *śamitaḥ*.

पूर् *pūr*, to fill पूर्ण: *pūrṇaḥ* or पूरित: *pūritaḥ*

दस् *das*, to perish, दस्त: *dastaḥ* or दासित: *dāsitaḥ*.

स्पश् *spas*, to touch, स्पष्ट: *spaṣṭaḥ* or स्पाशित: *spāsitaḥ*.

छद् *chad*, to cover, छन्न: *channaḥ* or छादित: *chāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्त: jñaptaḥ or ज्ञपित: *jñapitaḥ*.

रुष् *ruṣ*, to hurt, रुष्ट: *ruṣṭaḥ* or रुषित: *ruṣitaḥ*. (Pāṇ. VII. 2, 28)

अम् *am*, to go, आंत: *āntaḥ* or अमित: *amitaḥ*.

त्वर् tvar, to hasten, तूर्ण: tūrṇaḥ or त्वरित: tvaritaḥ.

संघुष् *san-ghuṣ*, to shout, संघुष्ट: *sanghuṣṭaḥ* or संघुषित: *sanghuṣitaḥ*. (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वांत: *āsvāntaḥ* or आस्वनित: āsvanitaḥ. (§ 333, D.2)

हृष् *hṛṣ*, to rejoice, हृष्ट: *hriṣṭaḥ* or हृषित: *hriṣitaḥ*, if applied to horripilation. Pāṇ. VII: 2, 29.)

अपचि *apa-ci*, to honour, अपचित: *apacitaḥ* or अपचायित: *apacāyitaḥ*.[1]

8. Before the participle of the reduplicated perfect in वस् vas:

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān*.[2]

हन् *han*, to kill, जघ्निवान् *jaghnivān* or जघन्वान् *jaghaṇvān*

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विश् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृश् *dṛś*, to see, ददृशिवान् *dadṛśivān* or ददृश्वान *dadṛśvān*.

Necessary insertion of इ *i*.

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1. Pān, VII. 2, 30.
2. Pān, VII. 2, 68.

§ 338. इ *i* must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned:

1. Before वस् *vas*, participle of reduplicated perfect:

In the verbs ending in आ *ā* (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2. 67). अश् *aś*, to eat, आश्विान् *āśivān*.

In the verbs घस् *ghas*, to eat, जक्षिवान् *jakṣivān*.

Other verbs reject it.

2. Before स्य *sya* of the future and conditional:

In all verbs ending in ऋ *ṛ*, and in हन् *han* (Pāṇ. VII. 2, 70). In गम् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (सिच् *sich*):

In the verbs स्तु *stu*, सु *su*, धू *dhū* in the Parasmaipada (Pāṇ. VII. 2, 72) Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविषं *astāviṣam*; but in the Ātmanepada, अस्तोषि *astoṣi*.

4. Before the terminations of the desiderative (सन् *san*):

In the verbs कृ *kṛ*, गृ *gṛ*, दृ *dṛ*, धृ *dhṛ*, and प्रछ् *prach* (Pān, VII. 2, 52-54.) In the verbs वस् *vas*, to dwell; क्षुध् *kṣudh*, to hunger; अंच् *añch*, to worship; लुभ् *lubh*, to confound (Dhātupāṭha 28, 22).

6. Before त्वा *tvā* only:

In जृ *jṛ*, to grow old; व्रश्च् *vraśc*, to cut. (Pāṇ. VII. 2, 55.)

7. Before थ *tha*, 2nd pers. sing. reduplicated perfect:

In अद् *ad*, to eat; ऋ *ṛ*, to go; व्ये *vye*, to cover. आदिथ *āditha*, against § 335, 3; आरिथ *āritha*, §335, 3. note; विव्ययिथ *vivyayitha*.

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vṛddhi.

Insertion of the long ई *ī*.

§ 340. Long ई *ī* may be substituted for the short when subjoined to a verb ending in ऋ *ṛ*, also to वृ *vṛ*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ *tri*; Per. Fut. तरीता *tarītā* or तरिता *taritā*, etc.; but Perf, 2nd pers. sing. तेरिथ *teritha*; I. Aor. Par. 3rd per. plur. अतारिषुः *atāriṣuḥ*; Bened. 3rd pers. sing. तरिषीष्ट *tariṣīṣṭa*.1

वृ *vṛ*; Per. Fut. वरीता *varītā* or वरिता *varitā*; but Perf. ववरिथ *vavaritha*; Aor. Par. अवारिषुः *avāriṣuḥ*; Bened. वरिषीष्ट *variṣīṣṭa*.

§ 341. In the desiderative and in the aorist Ātm. and benedictive Ātm. these verbs may or may not have इ *i* (Pāṇ. VIII. 2, 41-42), which, if used, is liable to be changed to ई *i*; not, however, as far as I can judge, in the benedictive Ātmanepada.

तृ *tṛ*; Des. तितरिषति *titariṣati*; तितरीषति *titarīṣati*; तितीर्षति *titīraṣ atī*; Aor. Ātm. अतरिष्ट *atariṣṭa*, अतरीष्ट *atarīṣṭa*, and अतीर्ष्ट· *atīrṣṭa*; Bened. तरिषीष्ट *tariṣīṣṭa*, तीर्षीष्ट *tīrṣīṣṭa*.

वृ *vṛ*; Des. विवरिषते *vivarṣate*; विवरीषते *vivarīṣate*; वुवूर्षते *vuvūrṣa-te*; Aor. Ātm. अवरिष्ट *avariṣṭa*, अवरीष्ट *avarīṣṭa*, and अवृत *avrīta*; Bended. वरिषीष्ट *variṣīṣṭa*, वृषीष्ट *vṛṣīṣṭa*.

The verb ग्रह् *grah*, too, takes the long ई *ī*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. ग्रहीता *grahītā*; Inf. ग्रहीतुं *grahītum*; but Perf. जगृहिम *jagṛhima*.

### *Periphrastic Perfect*

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आं *āṁ* (an accusative termination of a feminine abstract noun in आ *ā*) to the verbal base, and adding to this the reduplicated perfect of कृ *kṛ*, to do, भू *bhū*, to be, or अस् *as*, to be.

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1. The forms given in the Calcutta edition of Pāṇini VII. 2, 42, वरीषीष्ट varīṣīṣṭa, स्तरीषीष्ट starīṣīṣṭa, are wrong. (See Pān, VII. 2, 39.)

उंद् *und*, to wet, उंदांचकार, बभूव, आस, *undāṁcakāra, babhūva, āsa.*

चकास *ckāsa*, to shine, उंदांचकार, बभूव, आस, *undāñcakāra, babhūva, āsa*

बोधय *bodhaya*, to make known, बोधयांचकार, बभूव, आस, *bodhayāṁcakāra, babhūva, āsa.*

After verbs which are used in the Ātmanepada, the auxiliary verb कृ *kṛ* is conjugated as Ātmane-pada, but अस् *as* and भू *bhū* in the Parasmaipada. Hence from एधते *edhate* he grows,

एधांचक्रे *edh-āṁcakre*; but बभूव *babhūva* and आस *āsa.*

In the passive all three auxiliary verbs follow the Ātmanepada.

§ 343. Intensive bases which can take Guṇa, take it before आं *ām*; desiderative bases never admit of Guṇa. (§339.)

बोभू *bobhū*, frequentative base of भू *bhū*, बोभवांचकार *bobhavāṁcakāra.*

But बुबोधिष् *bubodhiṣ*, desiderative base of बुध् *budh*, बुबोधिषांचकार etc. *bubodhiṣāṁcakāra* etc.

*Paradigms of the Reduplicated Perfect.*

I. *Verbal bases in* आ *ā, requiring intermediate* इ *i.* धा *dhā, to place.*

| | **Parasmaipada.** | | | **Ātmanepada.** | | |
|---|---|---|---|---|---|---|
| | Singular | Dual. | Plural | Singular | Dual. | Plural. |
| 1. | दधौ<br>dadhau | दधिव<br>dadhiva | दधिम<br>dadhima | दधे<br>dadhe | दधिवहे<br>dadhivahe | दधिमहे<br>dadhimahe |
| 2. | दधाथ dadhātha<br>or दधिथ dadhitha[1] | दधथुः<br>dadhathuḥ | दध<br>dadha | दधिषे<br>dadhiṣye | दधाथे<br>dadhāthe | दधिध्वे<br>dadhidhve |
| 3. | दधौ dadhau | दधतुः<br>dadhatuḥ | दधुः<br>dadhuḥ | दधे<br>dadhe | दधाते<br>dadhāte | दधिरे<br>dadhire |

2. *Verbal bases in* इ *i and* ई *ī, preceded by one consonant, and requiring intermediate* इ *i.*

1. § 335, 2, and § 335, 3.

*नी ni, to lead.*

| | | | | | |
|---|---|---|---|---|---|
| १. निनाय/ निनय | निन्यिव | निन्यिम | निन्ये | निन्यिवहे | निन्यिमहे |
| ninaya or ninaya | ninyiva | ninyima | ninye | ninyivahe | ninyimahe |
| 2. निनेथ/ निनयिथ | निन्यथुः | निन्य | निन्यिषे | निन्याथे | निन्यिध्वे/ or ढ्वं |
| niṇetha or ninayitha[2] | ninyathuḥ | ninya | ninyiṣye | ninyāthe | ninyidhve/(105) ḍhve |
| 3. निनाय | निन्यतुः | निन्युः | निन्ये | निन्याते | निन्यिरे |
| ninaya | ninyatuḥ | ninyuḥ | ninye | ninyāte | ninyire. |

3. *Verbal bases in ऋ ṛ, preceded by one consonant, and requiring intermediate इ i.*

*धृ dhṛ, to hold.*

| | | | | | |
|---|---|---|---|---|---|
| १. दधार or दधर dadhāra dadhare | दध्रिव | दध्रिम | दध्रे | दध्रिवहे | दध्रिमहे |
| | dadhṛva | dadhṛma | dadhṛe | dadhṛvahe | dadhṛmahe |
| २. दधर्थ | दध्रथुः | दध्र | दध्रिषे | दध्राथे | दध्रिध्वे or ढवे |
| dadhartha | dadhrathuḥ | dadhra | dadhṛṣye | dadhrāthe | dadhṛdhve or ḍhve |
| ३. दधार | दध्रतुः | दध्रुः | दध्रे | दध्राते | दध्रिरे |
| dadhāra | dadhratuḥ | dadhruḥ | dadhre | dadhrāte | dadhṛre |

4. *Verbal bases in ऋ ṛ, preceded by one consonant, not admitting intermediate इ i. कृ kṛ, to do.*

| | | | | | |
|---|---|---|---|---|---|
| १. चकार or चकर | चकृव | चकृम | चक्रे | चकृवहे | चकृमहे |
| cakāra/ cakara | cakṛva | cakṛma | cakre | cakṛvahe | cakṛmahe |
| २. चकर्थ | चक्रथुः | चक्र | चकृषे | चक्राथे | चकृढ्वं |
| cakartha | cakrathuḥ | cakra | cakṛṣye | cakrathe | cakṛḍhve |
| ३. चकार | चक्रतुः | चक्रुः | चक्रे | चक्राते | चक्रिरे |
| cakāra | cakratuḥ | cakruḥ | cakre | cakrāte | cakṛre |

५. *Verbal cases in इ i or ई i, preceded by two consonants, and requiring intermediate इ i. क्री kṛ, to buy.*

| | | | | | |
|---|---|---|---|---|---|
| १. चिक्राय or चिक्रय | चिक्रियिव | चिक्रियिम | चिक्रिये | चिक्रियिवहे | चिक्रियिमहे |
| cikrāya/ cikraya | cikriyivu | cikriyima | cikriye | cikriyivahe | cikriyima |
| २. चिक्रेथ चिक्रयिथ | चिक्रियथुः | चिक्रिय | चिक्रियिषे | चिक्रियाथे | चिक्रियिध्वे, ढ्वं |

2. If यु yu is taken from Dhātupāṭha 31, 9, it may form युयोथ yuyotha. (See § 335, 2, and Westergaard, Radices, p. 46. note.)

| | | | | | |
|---|---|---|---|---|---|
| cikretha/ cikrayitha | cikriyathuḥ | cikriya | cikriyiṣye | cikriyāthe | cikriyidhve/ ḍhve |
| ३. चिक्राय cikrāya | चिक्रियतुः cikriyatuḥ | चिक्रियुः cikriyuḥ | चिक्रिये cikriye | चिक्रियाते cikriyate | चिक्रियिरे cikriyire |

*6. Verbal bases in उ u or ऊ ū, preceded by one or two consonants, and requiring intermediate इ i. यु yu, to join.*

| | | | | | |
|---|---|---|---|---|---|
| १. युयाव yuyāva or युयुव yuyava | युयुविव yuyuviva | युयुविम yuyuvima | युयुवे yuyuve | युयुविवहे yuyuvivahe | युयुविमहे yuyuvimahe |
| २. युयविथ yuyavitha[1] | युयुवथुः yuyuvathuḥ | युयुव yuyuva | युयुविषे yuyuviṣye | युयुवाथे yuyuvathe | युयुविध्वे or ढ्वे yuyuvidhve or-ḍhve |
| ३. युयाव yuyāva | युयुवतुः yuyuvatuḥ | युयुवुः yuyuvuḥ | युयुवे yuyuve | युयुवाते yuyuvāte | युयुविरे yuyuvire |

*7. Verbal bases in उ u, preceded by one or two consonants, and not admitting the intermediate इ i. स्तु stu, to praise.*

| | | | | | |
|---|---|---|---|---|---|
| १. तुष्टाव tuṣṭāva or तुष्टव tuṣṭava | तुष्टुव tuṣṭuva | तुष्टुम tuṣṭuma | तुष्टुवे tuṣṭuve | तुष्टुवहे tuṣṭuvahe | तुष्टुमहे tuṣṭumahe |
| २. तुष्टोथ tuṣṭotha[2] | तुष्टुवथुः tuṣṭuvathuḥ | तुष्टुव tuṣṭuva | तुष्टुषे tuṣṭuṣye | तुष्टुवाथे tuṣṭuvāthe | तुष्टुढ्वे tuṣṭuḍhve |
| ३. तुष्टाव tuṣṭāva | तुष्टुवतुः tuṣṭuvatuḥ | तुष्टुवुः tuṣṭuvuḥ | तुष्टुवे tuṣṭuve | तुष्टुवाते tuṣṭuvāte | तुष्टुविरे tuṣṭuvire |

*8. Verbal bases in ऋ ṛ, preceded by two consonants, and requiring intermediate इ i. स्तृ stṛ, to spread.*

| | | | | | |
|---|---|---|---|---|---|
| १. तस्तार tastāra or तस्तर tastara | तस्तरिव tastariva | तस्तरिम tastarima | तस्तरे tastare | तस्तरिवहे tastarivahe | तस्तरिमहे tastarimahe |
| २. तस्तर्थ tastartha | तस्तरथुः tastarathuḥ | तस्तर tastara | तस्तरिषे tastariṣye | तस्तराथे tastarāthe | तस्तरिध्वे or ढ्वे tastaridhve or -ḍhve |
| ३. तस्तार tastāra | तस्तरतुः tastaratuḥ | तस्तरतुः tastartuḥ | तस्तरे tastare | तस्तराते tastarāte | तस्तरिरे tastarire |

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1. § 335, 2, and § 335, 3.
2. Bharadvāja might allow तुष्टविथ tuṣṭavitha even against Pāṇ. VII. 2, 13.

9. *Verbal cases* ऋ *ṛ, requiring intermediate* इ *i.* कृ *kṛ, to scatter.*

| | | | | | |
|---|---|---|---|---|---|
| १. चकार cakāra | चकरिव | चकरिम | चकरे | चकरिवहे | चकरिमहे |
| or चकर cakara | cakariva | cakarima | cakare | cakarivahe | cakarimahe |
| २. चकरिथ | चकरथुः | चकर | चकरिषे | चकराथे | चकरिध्वे or ढ्वे |
| cakaritha | cakarathuḥ | cakara | cakariṣye | cakarāthe | cakaridhve or -ḍhve |
| ३. चकार cakāra | चकरतुः | चकरुः | चकरे | चकराते | चकरिरे |
| | cakaratuḥ | cakaruḥ | cakare | cakarāte | cakarire |

10. *Verbal cases in consonants, requiring intermediate* इ *i.* तुद् *tud, to strike.*

| | | | | | |
|---|---|---|---|---|---|
| १. तुतोद tutoda | तुतुदिव | तुतुदिम | तुतुदे | तुतुदिवहे | तुतुदिमहे |
| | tutudiva | tutudima | tutude | tutudivahe | tutudimahe |
| २. तुतोदिथ | तुतुदथुः | तुतुद | तुतुदिषे | तुतुदाथे | तुतुदिध्वे |
| tutoditha | tutudathuḥ | tutuda | tutudiṣye | tutudāthe | tutudidhve |
| ३. तुतोद tutoda | तुतुदतुः | तुतुदुः | तुतुदे | तुतुदाते | तुतुदिरे |
| | tutudatuḥ | tutuduḥ | tutude | tutudāte | tutudire |

11. *Verbal cases in consonants, having* ए *e, and requiring intermediate* इ *i.* तन् *tan, to stretch.*

| | | | | | |
|---|---|---|---|---|---|
| 1. ततान tatana or | तेनिव | तेनिम | तेने | तेनिवहे | तेनिमहे |
| ततन tatana | teṇiva | tenima | tene | tenivahe | tenimahe |
| 2. तेनिथ tenitha | तेनथुः | तेन | तेनिषे | तेनाथे | तेनिध्वे |
| | tenthuḥ | tena | teniṣye | tenāthe | tenidhve |
| 3. ततान tatāna | तेनतुः | तेनुः | तेने | तेनाते | तेनिरे |
| | tenatuḥ | tenuḥ | tene | tenāte | tenire |

12. *Verbal bases in consonants, having Samprasarana, and requiring* इ *i.* यज् *yaj, to sacrifice.*

| | | | | | |
|---|---|---|---|---|---|
| 1. इयाज iyāja or | ईयिव | ईजिम | ईजे | ईजिवहे | ईजिमहे |
| इयज iyaja | īyiva | ījima | īje | ījivahe | ījimahe |
| 2. इयष्ठ iyaṣṭha or | ईजथुः | ईज | ईजिषे | ईजाथे | ईजिध्वं |
| इयजिथ iyajitha | ījathuḥ | īja | ījiṣye | ījāthe | ījidhve |
| 3. इयाज iyāja | ईजतुः | ईजुः | ईजे | ईजाते | ईजिरे |
| | ījatuḥ | ījuḥ | īje | ījāte | ījire |

13. *Verbal bases in consonants, requiring contraction, and intermediate इ i. हन् han, to kill.*

| | | | | | |
|---|---|---|---|---|---|
| 1. जघान jaghāna | जघ्निव | जघ्निम | जघ्ने | जघ्निवहे | जघ्निमहे |
| or जघन jaghana | jaghniva | jaghnima | jaghne | jaghnivahe | jaghnimahe |
| 2. जघंथ jaghantha | जघ्नथुः | जघ्न | जघ्निषे | जघ्नाथे | जघ्निध्वे |
| or जघनिथ jaghanitha | jaghnathuḥ | jaghna | jaghniṣye | jaghnāthe | jaghnidhve |
| 3. जघान jaghān | जघ्नतुः | जघ्नुः | जघ्ने | जघ्नाते | जघ्निरे |
| | jaghnatuḥ | jaghnuḥ | jaghne | jaghnāte | jaghnire |

14. *Verbal base भू bhū (irregular).*

| | | | | | |
|---|---|---|---|---|---|
| 1. बभूव babhūva | बभूविव | बभूविम | बभूवे | बभूविवहे | बभूविमहे |
| | babhūviva | bibhūvima | babhūve | babhūvivahe | babhūvimahe |
| 2. बभूविथ | बभूवथुः | बभूव | बभूविषे | बभूवाथे | बभूविध्वे or ढ्वे |
| babhūvitha | babhūvathuḥ | babhūva | babhūviṣye | babhūvathe | babhūvidhve or -ḍhve |
| 3. बभूव babhūva | बभूवतुः | बभूवुः | बभूवे | बभूवाते | बभूविरे |
| | babhūvatuḥ | babhūvuḥ | babhūve | babhūvāte | babhūvire |

# CHAPTER 12

## Strengthening and weakening of the verbal bases in the six remaining general tenses.

§344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing ऋ *ṛ* to इर् *ir*, or, before consonants, to ईर् *īr*, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Ātm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible, strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Ātmanepada. (Except bases ending in conson. or ऋ *ṛ*, and not taking interm. इ *i*. Pāṇ. I, 2, II; 12. VII. 2, 42.)
5. The First Aorist, I. II. (Except First Aor. II. Ātm. of verbs ending in conson., ऋ *ṛ*, or आ *ā* § 350-352.)

The base is not strengthened, and, if possible, weakened in :

1. The Participle in त *ta* (unless it takes intermediate इ *i*).
2. The Gerund in त्वा *tvā* (unless it takes intermediate इ *i*).
3. The Passive.
4. The Benedictive Parasmaipada.

5. The First Aorist, IV.
6. The Second Aorist. (Except verbs in ऋ $r$, etc. § 364.)

| 1. Root | Base strengthened | Future. | Conditional. | Per. Fut. | Ben. Ātm. | First Aor. I. II. (Except bases ending in cons. not taking interm. इ i.) |
|---|---|---|---|---|---|---|
| भू | भो | भविष्यति | अभविष्यत् | भविता | भविषीष्ट | अभविष्ट Ātm. |
| bhū | bho | bhaviṣyati | abhaviṣyat | bhavitā | bhaviṣīṣta | abhaviṣṭa |
| तुद् | तोद् | तोत्स्यति | अतोत्स्यत् | तोत्ता | (तुत्सीष्ट) | अतौत्सीत् |
| tud | tod | totsyati | atotsyat | tottā | (tutsīṣṭa) | atautsīt |
| दिव् | देव् | देविष्यति | अदेविष्यत् | देविता | देविषीष्ट | अदेवीत् |
| div | dev | deviṣyati | adeviṣyat | devitā | deviṣīṣta | adevīt |
| चुर् | चोरय् | चोरयिष्यति | अचोरयिष्यत् | चोरयिता | चोरयिषीष्ट | |
| cur | coray | corayiṣyati | acorayiṣyat | corayitā | corayiṣīṣṭa | |
| कृ | कर् | करिष्यति | अकरिष्यत् | करिता | करिषीष्ट | अकारीत् |
| kṛ | kar | kariṣyati | akariṣyat | karitā | kariṣīṣṭa | akārīt |
| सु | सो | सोष्यति | असोष्यत् | सोता | सोषीष्ट | असावीत् |
| su | so | soṣyati | asoṣyat | sotā | soṣīṣta | asāvīt |
| तन् | तन् | तनिष्यति | अतनिष्यत् | तनिता | तनिषीष्ट | अतनीत् or अतानीत् |
| tan | tan | taniṣyati | ataniṣyat | tanitā | taniṣīṣṭa | atanīt or atānīt |
| क्री | क्रे | क्रेष्यति | अक्रेष्यत् | क्रेता | क्रेषीष्ट | अक्रैषीत् |
| krī | kre | kreṣyati | akreṣyat | kretā | kreṣīṣta | akraiṣīt |
| द्विष् | | द्वेष् | द्वेक्ष्यति | सद्वेक्ष्यत् | द्वेष्टा (द्विक्षीष्ट) | |
| dviṣ | dveṣ | dvekṣyati | advekṣyat | dveṣṭā | (dvikṣīṣṭa.) | |
| हु | हो | होष्यति | अहोष्यत् | होता | होषीष्ट | अहौषीत् |
| hu | ho | hoṣyati | ahoṣyat | hotā | hoṣīṣṭa | ahauṣīt |
| रुध् | रोध् | रोत्स्यति | अरोत्स्यत् | रोद्धा | (रुत्सीष्ट) | अरौत्सीत् |
| rudh | rodh | rotsyati | arotsyat | roddhā | (rutsīṣṭa) | arautsīt |
| कृ Caus. | कारय् | कारयिष्यति | अकारयिष्यत् | कारयिता | कारययिषीष्ट | |
| kṛ | kāray | kārayiṣyati | akārayiṣyat | kārayitā | kārayiṣīṣṭa | |
| कृ Des. | चिकीर्ष् | चिकीर्षिष्यति | अचिकीर्षिष्यत् | चिकीर्षिता | चिकीर्षिषीष्ट | अचिकीर्षीत् |
| kṛ | cikīrṣ | cikīrṣiṣyati | acikīrṣiṣyat | cikīrṣitā | cikīrṣiṣīṣṭa | acikīrṣīt |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| कृ Int. | चेक्रीय् | चेक्रीयिष्यते | अचेक्रीयिष्यत | चेक्रीयिता | चेक्रीयिषीष्ट | | अचेक्रीयिष्ट |
| kṛ | cekrīy | cekrīyiṣyate | acekrīyiṣyata | cekrīyitā | cekrīyiṣīṣṭa | | acekrīyiṣṭa |
| II. Root. | Base | Part. त ta, | Ger. त्वा tvā, | Passive. | Ben. Par. | Second Aor. | First Aor.IV.and Sec. Aor. |
| भू | भू | भूतः | भूत्वा | भूयते | भूयात् | अभूत् | |
| bhū | bhū | bhūtaḥ | bhūtvā | bhūyate | bhūyāt | abhūt | |
| तुद् | तुद् | तुन्नः | तुत्त्वा | तुद्यते | तुद्यात् | | अतुत्त |
| tud | tud | tunnaḥ | tuttvā | tudyate | tudyāt | | atutta |
| कृ | कीर् | कीर्णः | कीर्त्वा | कीर्यते | कीर्यात् | | अकीर्ष्ट |
| kṛ | kīr | kīrṇaḥ | kīrtvā | kīryate | kīryāt | | akīrṣṭa |
| दिव् div | दिव् div | द्यूतः dyūtaḥ | द्यूत्वा dyūtvā | दीव्यते dīvyate[1] | दीव्यात् dīvyāt | | |
| पुष् puṣ | पुष् puṣ | पुष्टः puṣṭaḥ | पुष्ट्वा puṣṭvā | पुष्यते puṣyate | पुष्यात् puṣyāt | अपुषत् apuṣat | |
| चुर् | (चोरय्) | (चोरितः) | (चोरयित्वा) | (चोर्यते) | (चोर्यात्) | अचूचुरत् | |
| cur | (coray) | (coritaḥ) | (corayitvā) | (coryate) | (coryāt) | achūcurat | |
| सु | सु | सुतः | सुत्वा | सूयते | सूयात् | | |
| su | su | sutaḥ | sutvā | sūyate | sūyāt | | |
| तन् | तन् & त | ततः | तत्वा[2] | तन्यते[3] | तन्यात् | | अतत |
| tan | tan & ta | tataḥ | tatvā | vanyate | tanyāt | | atata |
| क्री | क्री | क्रीतः | क्रीत्वा | क्रीयते | क्रीयात् | | |
| krī | krī | krītaḥ | krītvā | krīyate | krīyāt | | |
| द्विष् | द्विष् | द्विष्टः | द्विष्ट्वा | द्विष्यते | द्विष्यात् | | अद्विक्षत् |
| dviṣ | dviṣ | dviṣṭaḥ | dviṣṭvā | dviṣyate | dviṣyāt | | advikṣat |
| हु | हु | हुतः | हुत्वा | हूयते | हूयात् | | |
| hu | hu | hutaḥ | hutvā | hūyate | hūyāt | | |
| रुध् | रुध् | रुद्धः | रुद्धवा | रुध्यते | रुध्यात् | अरुधत् | अरुद्ध |
| rudh | rudh | ruddhaḥ | ruddhvā | rudhyate | rudhyāt | arudhat | aruddh |
| कृ Caus. | कारय् | कारितः | कारयित्वा | कार्यते | कार्यात् | अचीकरत् | |
| kṛ | kāray | kāritaḥ | kārayitvā | kāryate | kāryāt | achīkarat | |
| कृ Des. | चिकीर्ष् | चिकीर्षितः | चिकिर्षित्वा | चिकीर्ष्यते | चिकीर्ष्यात् | | |
| kṛ | cikīrṣ | cikīrṣitaḥ | cikirṣitvā | cikīrṣyate | cikīrṣyāt | | |

1. Pāṇ. 143
2. Or तानित्वा tānitvā
3. Or तायते tāyate (391).

| | | | |
|---|---|---|---|
| कृ Int. | चेक्रीय् | चेक्रीयितः | चेक्रीयित्वा |
| kṛ | cekrīy | cekrīyitaḥ | cekrīyitvā |

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛddhi, like मृज् *mṛj*, by lengthening, like गुह् *guh*, by transposition, like सृज् *sṛj*, by changing इ *i* into आ *ā*, like मि *mi*, by nasalization, like नश् *naś*, drop all these marks of strengthening, in the weak forms.

| I. Root. | Base Strengthened. | Future. | Conditional. | Per. Fut. | Ben.Ātm. | First Aorist. |
|---|---|---|---|---|---|---|
| मृज् | मार्ज्[1] | मार्क्ष्यति | अमार्क्ष्यत् | मार्ष्टा | मार्जिषीष्ट | अमार्क्षीत् |
| mṛj | mārj | mārkṣyati | amārkṣyat | mārṣṭā | mārjiṣīṣṭa | amārkṣīt |
| | | or मार्जिष्यति | अमार्जिष्यत् | मार्जिता | (मृक्षीष्ट) | अमार्जीत् |
| | | mārjiṣyati | amārjiṣyat | mārjita | (mṛkṣīṣṭa) | amārjīt |
| गुह् | गूह्[2] | गोक्ष्यति | अघोक्ष्यत् | गोढा | (घुक्षीष्ट) | |
| guh | gūh | ghokṣyati | aghokṣyat | godhā | (ghukṣīṣṭa) | |
| | | or गूहिष्यति | अगूहिष्यत् | गूहिता | गूहिषीष्ट | अगूहीत् |
| | | gūhiṣyatị | agūhiṣyat | gūhitā | gūhiṣīṣṭa | agūhīt |
| सृज् | स्रज्[3] | स्रक्ष्यति | अस्रक्ष्यत् | स्रष्टा | अस्राक्षीत् | |
| sṛj | sraj | srakṣyati | asrakṣyat | sraṣṭā | asrākṣīt | |
| मि | मा[4] | मास्यति | अमास्यत् | माता | मासीष्ट. | अमासीत् |
| mi | mā | māsyati | amāsyat | mātā | māsīṣṭa | amāsīt |
| नश् | नंश्[5] | नंक्ष्यति | अनंक्ष्यत् | नंष्टा | | |
| naś | naṁs | nankṣyati | anankṣyat | namṣṭā | | |
| स्रंस् | स्रंस्[6] | स्रंसिष्यते | अस्रंसिष्यत | स्रंसिता | स्रंसिषीष्ट | अस्रंसिष्ठ |
| sraṁs | sraṁs | sraṁsiṣyate | asaṁsiṣyata | sraṁsitā | sraṁsiṣīṣṭa | asramsiṣṭa |
| बंध् | बंध् | भंत्स्यति | अभंत्स्यत् | बंद्धा | | अभांत्सीत् |
| bandh | bandh | bhantsyati | abhantsyat | banddhā | | abhāntsīt |

1. Pāṇ. VII. 2, 114.
2. Pāṇ. VI. 4, 89.
3. Pāṇ. VI. I, 58.
4. Pāṇ. VI. I, 50.
5. Pāṇ. VII. I, 60.
6. Pāṇ. VI. 4, 24.

| II. Root. not strengthened. | Base | Part. त ta, without इ | Ger. त्वा tvā, i.without इ | Passive. | Ben.Par. | Sec.Aor. | First Aor. IV. I and II. Ātm. |
|---|---|---|---|---|---|---|---|
| मृज् | मृज् | मृष्टः | मृष्ट्वा[7] | मृज्यते | मृज्यात् | | |
| mṛj | mṛj | mṛṣṭaḥ | mṛṣṭvā | mṛjyate | mṛjyāt | | |
| गुह् | गुह् | गूढः[8] | गूढवा[9] | गुह्यात् | गुहत् | | अघुक्षत् |
| guh | guh | gūḍhaḥ | gūdhvā | guhyate | guhyāt | | aghukṣta |
| सृज् | सृज् | सृष्टः | सृष्ट्वा | सृज्यते | सृज्यात् | | |
| sṛj | sṛj | sṛṣṭā | sṛṣṭvā | sṛjyate | sṛjyāt | | |
| मि | मि | मितः | मित्वा | मीयते | मेयात् | | |
| mi | mi | mitaḥ | mitvā | miyate | meyāt | | |
| नश् | नश् | नष्टः | नष्ट्वा[10] | नश्यते | नश्यात् | अनशत् | |
| nas | nas | naṣṭaḥ | naṣṭvā | naśyate | naśyāt | anaśat | |
| स्रंस् | स्रस् | स्रस्तः[11] | स्रस्त्वा[12] | स्रस्यते | स्रस्यात् | अस्रसत् | |
| sraṁs | sras | srastaḥ | srastvā | srastyate | srasyāt | asrasat | |
| बंध् | बध् | बद्धः | बद्धवा | बध्यते | बध्यात् | | |
| bandh | badh | baddhaḥ | baddhvā | badhyate | badhyāt | | |

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7. But with इ i, मार्जित्वा mārjitvā, not मर्जित्वा marjitvā
8. As to the long ऊ ū, see § 128.
9. Or गूहित्वा gūhitvā, § 337, 1. 2.
10. Or नंष्ट्वा naṁṣṭvā.
11. Roots which may thus drop their nasal, are written in the Dhātupātha with their nasal, स्रंस् or स्रन्स् sraṁs: while others which retain their nasal throughout, are written without the nasal, but with an indicatory इ i; नदि and, etc. (Pāṇ. VI. 4, 24; VII. I, 58). Two verbs thus marked by इ i, लगि lagi and कपि kapi, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. VI. 4, 24, vārt. I, 2). वृहि vṛhi, वृंहति vṛṁhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वर्हयति varhayati, but वृंहिता vṛṁhitā. रंज् rañj, to tinge, may drop its nasal, even in the causative (i. e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. VI. 4, 24, vārt. 3, 4). The some root, like same others, drops its nasal before sārvadhātuka affixes; रजति rajati, etc.(Pāṇ. VI. 4, 26). अंच् añch, if it means to worship, must retain its nasal (Pāṇ. VI. 4, 30) and take the intermediate इ i (Pāṇ. VII. 2, 53) : अंचितः añcitaḥ, worshipped; otherwise अक्तः aktaḥ or अंचितः añcitaḥ, bent.
12. Or स्रंसित्वा sraṁsitvā.

Note-- The verbs beginning with कुट् *kuṭ* (Dhātupāha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् *ñ* o ण *ṇ*; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭiṣyati*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *akuṭīt* (Pāṇ. I. 2, 1). विज् *vij*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pāṇ. I. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णविता *ūrṇavitā* (Pāṇ. I. 2, 3).

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# CHAPTER 13

## Aorist.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,ṭthis we call the First,ṭanother, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

### *Terminations of the First Aorist.*

#### *First Form.*

| Parasmaipada. | | | Ātmanepada. | | |
|---|---|---|---|---|---|
| इषं Iṣam | इष्व iṣva | इष्म Iṣma | इषि iṣi | इष्वहि iṣvahi | इष्महि Iṣmahi |
| ई: iḥ | इष्टं iṣṭam | इष्ट iṣṭa | इष्ठा: iṣṭhāḥ | इषाथां iṣāthām | इध्वं or इढ्वं idhvam or iḍhvam |
| ईत् īt | इष्टां iṣṭām | इषु: Iṣuḥ | इष्ट iṣṭa | इषातां iṣātām | इषत Iṣata |

In the first set of terminations the intermediate इ i stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i* (See § 332, 4, note.)

2. *Second Form.*

| | Parasmaipada. | | Ātmanepada. | | |
|---|---|---|---|---|---|
| सं sam | स्व sva | स्म sma | सि si | स्वहि svahi | स्महि smahi |
| सी: sīḥ | स्तं stam or तं tam | स्त sta or त ta | स्था: sthāḥ or था: thāḥ | साथां sāthām | ध्वं dhvam or ढवं ḍhvam |
| सीत् sīt | स्तां stām or तां tām | | स्त sta or त ta | सातां sātām | सत sata |

3. *Third Form.*

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *Iṣam*, etc. They are conjugated in the Parasmaipada only.

| Parasmaipada. | | |
|---|---|---|
| सिषं s-i-ṣam | सिष्व s-iṣva | सिष्म s-Iṣma |
| सी: s-īḥ (for सिष: siṣ(a) ḥ) | सिष्टं s-iṣṭam | सिष्ट s-iṣṭa |
| सीत् s-īt (for सिषत् siṣ(a)t) | सिष्टां s-iṣṭām | सिषु: s-Iṣuḥ |

4. *Fourth Form.*

Lastly, there are some few verbs, ending in श् *ś*, ष् *ṣ*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ṛ*, which take the following terminations without an intermediate इ *i* (ksa).

| Parasmaipada. | | | Ātmanepada. | | |
|---|---|---|---|---|---|
| सं sam | साव sāva | साम sāma | सि si | सावहि sāvahi or वहि vahi | सामहि sāmahi |
| स: saḥ | सतं satam | सत sata | सथा: sathāḥ or था: thāḥ | सध्वं sadhvam or ध्वं dhvam | |
| सत् sat | सतां satām | सन् san | सत sata or त ta | सातां sātām | संत santa |

*(साथां sāthām printed beside the Ātmanepada column, second row.)*

*Special Rules for the First Form of the First Aorist*

§ 348. For final vowel, Vṛddhi in Parasmaipada.[1] लू *lū*, to cut, अलाविषं *alāviṣam* (Pāṇ. VII. 2, 1).

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1. Except श्वि śvi, to swell, अश्वयीत् aśvayīt; जागृ jāgṛ, to wake, अजागरीत् ajāgarīt (Pāṇ. VII. 2, 5). ऊर्णु ūrṇu, to cover, may or may not take Vṛddhi; और्णुवीत्

For final vowel, Guṇa in Ātmanepada. लू *lū*, अलविषि *alaviṣi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Ātm. बुध् *budh*, to know; Par. अबोधिषं *abodhiṣam*; Ātm. अबोधिषि *abodhiṣi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛddhi in Par. if the verb begins with a consonant.[1] कण् *kaṇ*, to sound, अकारिषं *akāriṣam* or अकरिणषं *akariṇaṣam* (Pāṇ. VII. 2, 7); Ātm. अकणिषि *akaṇiṣi*.

§ 349. No Guṇa takes place in desiderative bases. बुध् *budh*; Desid. बुबोधिष् *bubodhiṣ*; Aor अबुबोधिषिषं *abubodhiṣiṣam*.

Intensives in य् *y*, if preceded by a consonant, must, certain denominatives in य् *y* may, drop their final य् *y*. If the intensive य् is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base बेभिद्य् *bebhidy*; Aor. Ātm. अबेभिदिषि *abebhidiṣi*. भू *bhū*, to be; Int. base बोभूय् *bobhūy*; Aor. Ātm, अबोभूयिषि *abobhūyiṣi*. Denom. base नमस्य् *namasy*, to worship; Aor. अनमस्यिषं *anamasy-iṣam* or अनमसिषं *anamas-iṣam*.

*Special Rules for the Second Form of the First Aorist*

§ 350. Vṛddhi in Parasmaipada. क्षिप् *kṣip*, अक्षैप्सं *akṣaipsam*; शि *śi*, अशैषं *aśaiṣam* (Pāṇ. VII. 2, 1); पच् pac, अपाक्षीत् *apākṣīt* (Pāṇ. VII. 2, 3).

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aurṇuvīt, or और्णावीत् aurṇāvīt, or और्णवीत् aurṇavīt (Pāṇ. VII. 2, 6).

1. Roots ending in अल् al or अर् ar always take Vṛddhi in the Parasmaipada; ज्वल् jval, to burn, अज्वालीत् ajvālīt (Pāṇ. VII. 2, 2). Likewise वद् vad, to speak, and व्रज् vraj, to go (Pāṇ. VII. 2, 3). Roots ending in ह् ḥ, म् m, य् y, the roots क्षण् kṣaṇ, to hurt, श्वस् śvas, to breathe, and verbs of the *Cur* class, roots with technical ए e, do not take Vṛddhi (Pāṇ. VII. 2, 5). ग्रह् grah, to take, अग्रहीत् agrahīt; स्यम् syam, to sound, अस्यमीत् asyamīt; व्यय् vyay, to throw, अव्ययीत् avyayīt; क्षण् kṣaṇ, to hurt, अक्षणीत् akṣaṇīt; श्वस् śvas, to breathe, अश्वसीत् aśvasīt; ऊनय् ūnay, to minish, औनयीत् aunoyīt; रग् rag, to suspect, अरगीत् aragīt. दीधी dīdhī, to shine, वेवी vevī, to desire, and दरिद्रा daridrā, to be poor, drop their final vowels, according to the rules on intermediate इ i; दरिद्रा daridrā, अदरिद्रीत् adaridrīt.

Guṇa in Ātmanepada, if the verb ends in इ, ई ī, उ, ऊ ū (not in ऋ ṛ, Pāṇ. 1, 2, 12); otherwise no change of vowel. शि śi, अशेषि aśeṣi; but क्षिप् kṣip, अक्षिप्सि akṣipsi; कृ kṛ, अकृषि akṛṣi. Final ऋ rī becomes ईर् īr.

§ 351. Terminations beginning with स्त् st or स्थ् sth drop their स् s if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षैप्तं akṣaip-tam, 3. p. dual. अक्षैप्तां akṣaip-tām, 2. p. plur. अक्षैप्त akṣaip-ta, of क्षिप् kṣip; 2. p. sing. Ātm. अकृथाः akṛthāḥ, 3. p. sing. अकृत akṛta, of कृ kṛ, Ātm. But from मन्यते manyate, अमंस्त amaṁsta.

§ 352. The roots स्था sthā, to stand, दा dā, to give, धा dhā, to place, दे de, to pity, धे dhe, to feed, दो do, to cut, change their final vowels into इ i before the terminations of the Ātmanepada (Pāṇ. 1. 2. 17). स्था sthā, उपास्थित upāswthi-ta; उपास्थितषातां upāsthi-ṣātām. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी mī (mīnāti), to hurt, मि mi (minoti), to show, and दी dī, Ātm., to decay, instead of taking Guṇa, change their final vowel into साब in the Ātmanepada; and ली lī, to stick, does so optionally (Pāṇ. VI: 1, 50-51).2 Thus from मी mī and मि mi, अमास्त amāsta; from दी di, अदास्त adāst; from ली li, अलास्त alāsta or अलेष्ट aleṣṭa. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् han, to kill, drop its nasal in the Ātmanepada (Pāṇ. 1. 2, 14); अहत ahata, अहसातां ahasātām, etc.

§ 355. गम् gam, to go, drops its nasal in the Ātmanepada optionally (Pāṇ. 1. 2, 13); अगत agata or अगंस्त agaṁsta. The same rule applies to the benedictive Ātmanepada; गसीष्ट gasīṣṭa or गंसीष्ट gansīṣṭa.

§ 356. यम् yam drops its nasal, necessarily or optionally,

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2. Prof. Weber (Kuhn's Beitrage, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिषम् amāsiṣam and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ ā takes place wherever there would otherwise have been एच् ech, excepting in Sīt forms.

according to its various meanings; उदयत *udayata*, he divulged (Pāṇ. 1. 2, 15); उपायत *upāyata*, he espoused, or उपायंस्त *upāyaṁsta*. (Pān 1. 2, 16.)

*Special Rules for the Third Form of the First Aorist*

§ 357. Most verbs taking this form of the Aorist end in आ *ā,* or in dipthongs which take आ *ā* as their substitute. This आ *ā* remains unchanged. In the Ātmanepada these verbs take the Second Form.

§ 358. The verbs मी *mī*, to hurt, मि *mi,* to throw, and ली *lī*, to stick, in taking this form, change likewise their final vowels into आ ā. Ex. अमासिषं *amāsiṣam*, I threw, and I hurt; अलासिषं *alāsiṣam* (or अलैषं *alaiṣam*). § 353.

§ 359. There roots ending in म् *m* take this form; यम् *yam*, to hold, रम् *ram*, to rejoice, नम् *nam*, to bend, Aor. अनंसिषं *anamsiṣam*, etc. (Pāṇ. VII. 2, 73.)

*Special Rules for the Fourth Form of the First Aorist*

§ 360. The roots which take this form must end in श् *ś* (as to दृश् *dṛś*, to see, cf. Pāṇ. III. 1, 47), ष *ṣ*, स् *s*, ह् *h*, preceded by any vowel but अ, आ *ā*. They must be verbs which reject the intermediate इ *i*; § 332, 17-20; (Pāṇ. III. 1, 45). There radical vowel remains unchanged.

§ 361. The root श्लिष् *śliṣ* takes this form only if it means to embrace (Pāṇ. III. 1, 46); अश्लिक्षत् asliksat. Other verbs, such as पुष् *puṣ* and शुष् *śuṣ*, are specially excepted. (§ 366.)

§ 362. The root दुह् *duh*, to milk, दिह् *dih*, to anoint, लिह् *lih*, to lick, गुह् *guh*, to hide (Pāṇ. VII. 3, 73), may take in the Ātmanepada

था: *thaḥ* instead of सथा: *sathāḥ*. वहि *vahi* instead of सावहि *sāvahi*.

`त *ta* – सत *sata*. ध्वं *dhvam* – सध्वं *sadhvam*.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. दुह् *duh*; 2. p. sing. Ātm. अदुग्धा: *adugdhāḥ* or अधुक्षथा: *adhukṣathāḥ*.

3. p. sing. Ātm. अदुग्ध *adugdha* or अधुक्षत *adhukṣata*.

1. p. dual Ātm. अदुह्वहि *aduhvahi* or अधुक्षावहि *adhukṣavahi*.

2. p. plur. Ātm. अधुग्ध्वं *adhugdhuvam* or अदुक्षध्वं *adhukṣadhvam*.

***First Aorist.***

***First Form,***

***with intermediate इ i***

*a. Verbs ending in vowel; लू lū, to cut.*

*Vṛddhi in Parasmaipada, Guṇa in Ātmanepada.*

Parasmaipada

| | | |
|---|---|---|
| १. अलाविषं alāv-iṣam | अलाविष्व alāv-iṣva | अलाविष्म alāv-iṣma |
| २. अलावीः alāv-iḥ | अलाविश्टम alāv-iṣṭam | अलाविष्ट alāvi-ṣṭa |
| ३. अलावीत् alāv-īt | अलाविष्टां alāv-iṣṭām | अलाविषुः alāvi-ṣuh |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अलविषि alav-iṣi | अलविष्वहि alav-iṣvahi | अलविष्महि alav-iṣmahi |
| २. अलविष्ठाः alav-iṣṭhāḥ | अलविषाथां alav-iṣāthām | अलविध्वं alav-idhvam or ढवं -ḍhvam |
| ३. अलविष्ट alav-iṣṭa | अलविषातां alav-iṣātām | अलविषत alav-iṣata |

b. Verbs ending in consonants; बुध् budh, to know.

Guṇa in Parasmaipada and Ātmanepada.

**Parasmaipada.**

| | | |
|---|---|---|
| १. अबोधिषं abodh-isham | अबोधिष्व abodh-iṣva | अबोधिष्म abodh-iṣma |
| २. अबोधीः abodh-īḥ | अबोधिष्टं abodh-iṣṭam | अबोधिष्ट abodh-iṣṭa |
| ३. अबोधीत् abodh-īt | अबोधिष्टां abodh-iṣṭām | अबोधिषुः abodh-iṣuḥ |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अबोधिषि abodhi-iṣi | अबोधिष्वहि abodh-iṣvahi | अबोधिष्महि abodh-iṣmahi |
| २. अबोधिष्टाः abodh-iṣṭāḥ | अबोधिषाथां abodh-iṣāthām | अबोधिध्वं abodh-idhvam |
| ३. अबोधिष्ट abodh-iṣṭa | अबोधिषातां abodh-iṣātām | अबोधिषत abodh-iṣhata |

**Secong Form,**

**without intermediate इ i.**

a. Verbs ending in consonants; क्षिप् kṣip, to throw.

Vṛddhi in Parasmaipada, no change in Ātmanepada.

| | | |
|---|---|---|
| १. अक्षैप्सं akṣaip-sam | अक्षैप्स्व akṣaip-sva | अक्षैप्स्म akṣaip-sma |
| २. अक्षैप्सीः akṣaip-sīḥ | अक्षैप्तं akṣaip-tam (§ 351) | अक्षैप्त akṣaip-ta |

| | | |
|---|---|---|
| ३. अक्षैप्सीत् akṣaip-sīt | अक्षैप्तां akṣaip-tām | अक्षैप्सु: akṣaip-suḥ |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अक्षिप्सि akṣip-si | अक्षिप्स्वहि akṣip-svahi | अक्षिप्स्महि akṣip-smahi |
| २. अक्षिप्था: akṣip-thāḥ | अक्षिप्साथां akṣip-sāthām | अक्षिब्ध्वं akṣib-dhvam |
| ३. अक्षिप्त akṣip-ta | अक्षिप्सातां akṣip-sātām | अक्षिप्स्त akṣip-sata |

b. Verbs ending in vowels (इ, ई ī, उ, ऊ ū); नी ni, to lead.

Vṛddhi in Parasmaipada, Guṇa in Ātmanepada.

**Parasmaipada.**

| | | |
|---|---|---|
| १. अनैषं anaiṣam | अनैष्व anaiṣva | अनैष्म anaiṣma |
| २. अनैषी: anaiṣīḥ | अनैष्टं anaiṣṭam | अनैष्ट anaiṣṭa |
| ३. अनैषीत् anaiṣīt | अनैष्टां anaiṣṭām | अनैषु: anaiṣuh |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अनेषि aneṣi | अनेष्वहि aneṣvahi | अनेष्महि aneshmahi |
| २. अनेष्ठा: aneṣṭhāḥ | अनेषाथां aneṣāthām | अनेढ्ंव anedhvam |
| ३. अनेष्ट aneṣṭa | अनेषातां aneṣātām | अनेषत aneṣata |

c. Verbs ending in ऋ ṛ, कृ kṛ, to do.

Vṛddhi in Parasmaidapa, no change in Ātmanepada.

| | | |
|---|---|---|
| १.अकार्षं akārṣam | अकार्ष्व akārṣva | अकार्ष्म akārṣma |
| २. अकार्षी: akārṣīḥ | अकार्ष्टं akārṣṭam | अकार्ष्ट akārṣṭa |
| ३. अकार्षीत् akārṣīt | अकार्ष्टां akārṣṭām | अकार्षु: akārṣuḥ |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अकृषि: akṛṣiḥ | अकृष्वहि akṛṣvahi | अकृष्महि akṛṣmahi |
| २. अकृथा: akṛthāḥ | अकृषाथां akṛṣāthām | अकृढ्वं akṛḍhvam |
| ३. अकृत akṛta | अकृषातां akṛṣātām | अकृषत akṛṣata |

d. Verbs ending in आ ā; दा dā, to give.

Ātmanepada only; आ ā changed into इ i.

**Ātmanepada.**

| | | |
|---|---|---|
| १. अदिषि adiṣi | अदिष्वहि adiṣvahi | अदिष्महि adiṣmahi |
| २. अदिथा: adithāḥ | अदिषाथां adiṣāthām | अदिढ्वं adiḍhvam |
| ३. अदित adita | अदिषातां adiṣātām | अदिषत adiṣata |

e. Verbs ending in ऋ *ṛ*; स्तृ *stṛ*, to stretch.

Vṛddhi in parasmaipada, with intermediate इ i.

In Ātmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ: VII. 2, 42.)

If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§341.)

If इ *i* is not inserted, then ऋ *ṛī* changed to ईर् *īr*. (§ 350.)

**Parasmaipada.**

अस्तारिषं *astārṣam*, etc., like First Form.

| **First Form, with इ i.** | **Ātmanepada Singular.** | **Second Form, without इ i.** |
|---|---|---|
| १. अस्तरिषि or अस्तरीषि astariṣi or astarīṣi | | अस्तीर्षि astīrṣi |
| २. अस्तरिष्ठाः or अस्तरीष्ठाः astariṣṭhāḥ or astarīṣṭhāḥ | | अस्तीर्ष्ठाः astīrṣṭhāḥ |
| ३. अस्तरिष्ट or अस्तरीष्ट astariṣṭa or astarīṣṭa | | अस्तीर्ष्ट astīrṣṭa |
| | **Dual.** | |
| १. अस्तरिष्वहि of अस्तरीष्वहि astariṣvahi or astarīṣvahi | | अस्तीर्ष्वहि astīrṣvahi |
| २. अस्तरिषाथां or अस्तरीषाथां astariṣāthām or astarīṣāthām | | अस्तीर्षाथां astīrṣātham |
| ३. अस्तरिषातां or अस्तरीषातां astariṣāthām or astarīṣātām | | अस्तीर्षातां astīrṣātām |
| | **Plural.** | |
| १. अस्तरिष्महि or अस्तरीष्महि astariṣmahi or astarīṣmahi | | अस्तीर्ष्महि astīrṣmahi |
| २.अस्तरिध्वं ढ्वं or अस्तरिध्वं ढ्वं astariḍhvam-ḍhvam or astarīḍhvam-ḍhvam | | अस्तीढर्व astīrḍhvam |
| ३. अस्तरिषत or अस्तरीषत astariṣata or astarīṣata | | अस्तीर्षत asṭiīrshata |

f. Verbs with penultimate ऋ ṛ; सृज् sṛj, to let off.

Peculiar Vṛddhi in Parasmaipada, no change in Ātmanepada.

**Parasmaipada**

| | | |
|---|---|---|
| १. अस्राक्षं asrākṣam | अस्राक्ष्व asrākṣva | अस्राक्ष्म asrākṣma |
| २. अस्राक्षीः asrākṣīḥ | अस्राष्टं asrāṣṭam | अस्राष्ट asrāṣṭa |
| ३. अस्राक्षीत् asrākṣīt | अस्राष्टां asrāṣṭām | अस्राक्षुः asrākṣuḥ |

**Ātmanepada.**

| | | |
|---|---|---|
| १. असृक्षि asṛkṣi | असृक्ष्वहि asṛkṣvahi | असृक्ष्महि asṛkṣmahi |
| २. असृष्ठाः asṛṣṭhāḥ | असृक्षाथां asṛkṣāthām | असृड्ढ्वं asṛḍḍhvam |
| ३. असृष्ट asṛṣṭa | असृक्षातां asṛkṣātām | असृक्षत asṛkṣata |

g. Verbs ending in ह् h; दह् dah, to burn

**Parasmaipada.**

| | | |
|---|---|---|
| १. अधाक्षं adhākṣam | अधाक्ष्व adhākṣva | अधाक्ष्म adhākṣma |
| २. अधाक्षीः adhākṣīḥ | अदाग्धं adāgdham | अदाग्ध adāgdha |
| ३. अधाक्षीत् adhākṣīt | अदाग्धां adāgdhām | अधाक्षुः adhākṣuḥ |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अधक्षि adhakṣi | अधक्ष्वहि adhakṣvahi | अधक्ष्महि adhakṣmahi |
| २. अदग्धाः adagdhāḥ | अधक्षाथां adhakṣātham | अधग्ध्वं adhagdhvam |
| ३. अदग्ध adagdha | अदग्धातां adagdhātām | अधक्षत adhakṣata |

**First Aorist,**

**Third Form.**

**Parasmaipada Only.**

या yā, to go.

| | | |
|---|---|---|
| १. अयासिषं ayāsiṣam | अयासिष्व ayāsiṣva | अयासिष्म ayāsiṣma |
| २. अयासीः ayāsīḥ | अयासिष्टं ayāsiṣṭam | अयासिष्ट ayāsiṣṭa |
| ३. अयासीत् ayāsīt | अयासिष्टां ayāsiṣṭām | अयासिषुः ayāsiṣuḥ |

नम् nam, to bend.

| | | |
|---|---|---|
| १. अनंसिषं anaṁsisham | अनंसिष्व anaṁsiṣva | अनंसिष्म anaṁsiṣma |
| २. अनंसीः anaṁsīḥ | अनंसिष्टं anaṁsiṣṭam | अनंसिष्ट anaṁsiṣṭa |
| ३. अनंसीत् anamsīt | अनंसिष्टां anaṁsiṣṭām | अनंसिषुः anaṁsiṣuḥ |

**First Aorist.**

**Fourth Form.**

दिश् diś, to show.

**Parasmaipada.**

| | | |
|---|---|---|
| १. अदिक्षं adikṣam | अदिक्षाव adikṣāva | अदिक्षाम adikṣāma |
| २. अदिक्षः adikṣaḥ | अदिक्षतं adikṣatam | अदिक्षत adikṣata |
| ३. अदिक्षत् adikṣat | अदिक्षतां adikṣatām | अदिक्षन् adikṣan |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अदिक्षि adikṣi | अदिक्षावहि adikṣāvahi | अदिक्षामहि adikṣāmahi |
| २. अदिक्षथाः adikṣathāḥ | अदिक्षाथां adikṣāthām | अदिक्षध्वं adikṣadhvaṃ |
| ३. अदिक्षत adikṣata | अदिक्षातां adikṣātām | अदिक्षंत adikṣanta |

गुह् guh, to hide.

**Parasmaipada.**

| | | |
|---|---|---|
| १. अघुक्षं aghukṣam | अघुक्षाव aghukṣāva | अघुक्षाम aghukṣāma |
| २. अघुक्षः aghukṣaḥ | अघुक्षतं aghukṣatam | अघुक्षत aghukṣata |
| ३. अघुक्षत् aghukṣat | अघुक्षतां aghukṣatām | अघुक्षन् aghukṣan |

If इ *i* is inserted, then Guṇa (§ 348) and optionally lengthening of इ *i*. (§341.)

If इ *i* is not inserted, then ॠ *ṛī* changed to ईर् *īr*. (§ 350.)

**Parasmaipada.**

अस्तारिषं *astārṣam*, etc., like First Form.

| First Form, with इ i. | Ātmanepada Singular. | Second Form, without इ i. |
|---|---|---|
| १. अस्तरिषि or अस्तरीषि astariṣi or astarīṣi | | अस्तीर्षि astīrṣi |
| २. अस्तरिष्ठाः or अस्तरीष्ठाः astariṣṭhāḥ or astarīṣṭhāḥ | | अस्तीर्ष्ठाः astīrṣṭhāḥ |
| ३. अस्तरिष्ट or अस्तरीष्ट astariṣṭa or astarīṣṭa | | अस्तीर्ष्ट astīrṣṭa |
| | **Dual.** | |
| १. अस्तरिष्वहि of अस्तरीष्वहि astariṣvahi or astarīṣvahi | | अस्तीर्ष्वहि astīrṣvahi |
| २. अस्तरिषाथां or अस्तरीषाथां astariṣāthām or astarīṣāthām | | अस्तीर्षाथां astīrṣātham |
| ३. अस्तरिषातां or अस्तरीषातां astariṣāthām or astarīṣātām | | अस्तीर्षातां astīrṣātām |
| | **Plural.** | |
| १. अस्तरिष्महि or अस्तरीष्महि astariṣmahi or astarīṣmahi | | अस्तीर्ष्महि astīrṣmahi |
| २.अस्तरिध्वं ढ्वं or अस्तरिध्वं ढ्वं astariḍhvam-ḍhvam or astarīḍhvam-ḍhvam | | अस्तींढ्वं astīrḍhvam |
| ३. अस्तरिषत or अस्तरीषत astariṣata or astarīṣata | | अस्तीर्षत astiīrshata |

f. Verbs with penultimate ऋ ṛ; सृज् sṛj, to let off.

Peculiar Vṛddhi in Parasmaipada, no change in Ātmanepada.

**Parasmaipada**

| | | |
|---|---|---|
| १. अस्राक्षं asrākṣam | अस्राक्ष्व asrākṣva | अस्राक्ष्म asrākṣma |
| २. अस्राक्षीः asrākṣīḥ | अस्राष्टं asrāṣṭam | अस्राष्ट asrāṣṭa |
| ३. अस्राक्षीत् asrākṣīt | अस्राष्टां asrāṣṭām | अस्राक्षुः asrākṣuḥ |

**Ātmanepada.**

| | | |
|---|---|---|
| १. असृक्षि asṛkṣi | असृक्ष्वहि asṛkṣvahi | असृक्ष्महि asṛkṣmahi |
| २. असृष्ठाः asṛṣṭhāḥ | असृक्षाथां asṛkṣāthām | असृड्ढ्वं asṛḍḍhvam |
| ३. असृष्ट asṛṣṭa | असृक्षातां asṛkṣātām | असृक्षत asṛkṣata |

g. Verbs ending in ह् h; दह् dah, to burn

**Parasmaipada.**

| | | |
|---|---|---|
| १. अधाक्षं adhākṣam | अधाक्ष्व adhākṣva | अधाक्ष्म adhākṣma |
| २. अधाक्षीः adhākṣīḥ | अदाग्धं adāgdham | अदाग्ध adāgdha |
| ३. अधाक्षीत् adhākṣīt | अदाग्धां adāgdhām | अधाक्षुः adhākṣuḥ |

### Ātmanepada.

| | | |
|---|---|---|
| १. अधक्षि adhakṣi | अधक्ष्वहि adhakṣvahi | अधक्ष्महि adhakṣmahi |
| २. अदग्धाः adagdhāḥ | अधक्षाथां adhakṣātham | अधग्ध्वं adhagdhvam |
| ३. अदग्ध adagdha | अदग्धातां adagdhātām | अधक्षत adhakṣata |

### First Aorist,
### Third Form.
### Parasmaipada Only.

या yā, to go.

| | | |
|---|---|---|
| १. अयासिषं ayāsiṣam | अयासिष्व ayāsiṣva | अयासिष्म ayāsiṣma |
| २. अयासीः ayāsīḥ | अयासिष्टं ayāsiṣṭam | अयासिष्ट ayāsiṣṭa |
| ३. अयासीत् ayāsīt | अयासिष्टां ayāsiṣṭām | अयासिषुः ayāsiṣuḥ |

नम् nam, to bend.

| | | |
|---|---|---|
| १. अनंसिषं anaṁsisham | अनंसिष्व anaṁsiṣva | अनंसिष्म anaṁsiṣma |
| २. अनंसीः anaṁsīḥ | अनंसिष्टं anaṁsiṣṭam | अनंसिष्ट anaṁsiṣṭa |
| ३. अनंसीत् anamsīt | अनंसिष्टां anaṁsiṣṭām | अनंसिषुः anaṁsiṣuḥ |

### First Aorist.
### Fourth Form.

दिश् diś, to show.

### Parasmaipada.

| | | |
|---|---|---|
| १. अदिक्षं adikṣam | अदिक्षाव adikṣāva | अदिक्षाम adikṣāma |
| २. अदिक्षः adikṣaḥ | अदिक्षतं adikṣatam | अदिक्षत adikṣata |
| ३. अदिक्षत् adikṣat | अदिक्षतां adikṣatām | अदिक्षन् adikṣan |

### Ātmanepada.

| | | |
|---|---|---|
| १. अदिक्षि adikṣi | अदिक्षावहि adikṣāvahi | अदिक्षामहि adikṣāmahi |
| २. अदिक्षथाः adikṣathāḥ | अदिक्षाथां adikṣāthām | अदिक्षध्वं adikṣadhvaṃ |
| ३. अदिक्षत adikṣata | अदिक्षातां adikṣātām | अदिक्षंत adikṣanta |

गुह् guh, to hide.

### Parasmaipada.

| | | |
|---|---|---|
| १. अघुक्षं aghukṣam | अघुक्षाव aghukṣāva | अघुक्षाम aghukṣāma |
| २. अघुक्षः aghukṣaḥ | अघुक्षतं aghukṣatam | अघुक्षत aghukṣata |
| ३. अघुक्षत् aghukṣat | अघुक्षतां aghukṣatām | अघुक्षन् aghukṣan |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अघुक्षि | अघुक्षावहि or अगुह्वहि | अघुक्षामहि |
| aghukṣi | aghukṣāvahi/ aguhvahi | aghukṣāmahi |
| २. अघुक्षथाः or अगूढाः | अघुक्षाथां | अघुक्षध्वं or अघूढवं |
| aghukṣathāḥ/ agūdhāḥ | aghukṣāthām | Aghukshadhvam or aghūḍhvam. |

३. अघुक्षत aghukṣata or अगूढ agūḍha अघुक्षातां aghukṣātām अघुक्षंत aghukṣanta

It may also follow the First Form, अगूहिषं agūhiṣam and अगूहिषि agūhiṣi. (§ 337. I. 1.)

लिह् lih, to smear.

**Parasmaipada.**

| | | |
|---|---|---|
| १. अलिक्षं alikṣam | अलिक्षाव alikṣāva | अलिक्षाम alikṣāma |
| २. अलिक्षः alikṣaḥ | अलिक्षतं alikṣatam | अलिक्षत alikṣata |
| ३. अलिक्षत् alikṣat | अलिक्षतां alikṣatām | अलिक्षन् alikṣan |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अलिक्षि | अलिक्षावहि or अलिह्वहि | अलिक्षामहि |
| alikṣi | alikṣāvahi alihvahi | alikṣāmahi |
| २. अलिक्षथः or अलीढाः | अलिक्षाथां | अलिक्षध्वं or अलीढ्वं |
| alikṣathaḥ/ aliḍhāḥ | alikṣāthām | Alikṣadhvam or alīḍhvam |

३. अलिक्षत alikṣata or अलीढ alīḍha अलिक्षातां alikṣātām अलिक्षंत alikṣanta

दुह् *duh*, to milk.

**Parasmaipada.**

अधुक्षं *adhukṣan*, etc.

**Ātmanepada.**

१. अधुक्षि adhukṣi अधुक्षावहि adhukṣāvahi or अदुह्वहि aduhvahi अधुक्षामहि adhukṣāmahi

| | | |
|---|---|---|
| २. अधुक्षथाः orअदुग्धाः | अधुक्षाथां | अधुक्षध्वं or अदुग्ध्वं |
| adhukṣathāḥ/ adugdhāḥ | adhukṣāthām | Ạdhukṣadhvam or adugdhvam |

३. अधुक्षत adhukṣata or अदुग्ध adugdha अधुक्षातां adhukṣātām अधुक्षंत adhukṣanta

दिह् *dih*, to anomt.

**Parasmaidapa.**

अधिक्षं *adhikṣam*, etc.

**Ātmanepada.**

| | | |
|---|---|---|
| १. अधिक्षि | अधिक्षावहि or अदिह्वहि | अधिक्षामहि |
| adhikṣi | Adhikshāvahi or adihvahi | adhikṣāmahi |

| | | |
|---|---|---|
| २. अधिक्षथाः or अदिग्धाः | अधिक्षाथां | अधिक्षध्वं or अधिग्ध्वं |
| Adhikṣathāḥ or adigdhāḥ | adhikṣāthām | Adhikṣadhvam or adhigdhvam |
| ३. अधिक्षत or अदिग्ध | अधिक्षातां | अधिक्षंत |
| Adhikṣata or adigdha | adhikṣātām | adhikṣanta |

*Second Aorist.*

*First Form.*

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in अ *a,* like those of the *Tud* form.

सिच् *sich*, to sprinkle. Pres. सिंचामि *siñcāmi*; mpf. असिंचं *asiñcam.*

Parasmaipada.

| | | |
|---|---|---|
| १. असिचं asicam | असिचाव asicāva | असिचाम asicāma |
| २. असिचः asicaḥ | असिचतं asicatam | असिचत asicata |
| ३. असिचत् asicat | असिचतां asicatām | असिचन् asican |

Ātmanepada.

| | | |
|---|---|---|
| १. असिचे asice | असिचावहि asicāvahi | असिचामहि asicāmahi |
| २. असिचथाः asicathāh | असिचेथां asicethām | असिचध्वं asicadhvam |
| ३. असिचत asicata | असिचेतां asicetām | असिचंत asicanta |

ह्वे hve, to call. pres. ह्वयामि hvayāmi; Impf. अह्वयं ahvayam; General base हू hū.

Parasmaipada

| | | |
|---|---|---|
| १. अह्वं ahvam | अह्वाव ahvāva | अह्वाम ahvāma |
| २. अह्वः ahvaḥ | अह्वतं ahvatam | अह्वत ahvata |
| ३. अह्वत् ahvat | अह्वतां ahvatām | अह्वन् ahvan |

Ātmanepada.

| | | |
|---|---|---|
| १. अह्वे ahve | अह्वावहि ahvāvahi | अह्वामहि ahvāmahi |
| २. अह्वथाः ahvathāḥ | अह्वेथां ahvethām | अह्वध्वं ahvadhvam |
| ३. अह्वत ahvata | अह्वेतां ahvetām | अह्वंत ahvanta |

§ 364. Roots ending in आ *ā,* ए *e,* इ *i,* drop these vowels, and substitute a base ending in अ *a*: ह्वे *hve* substitutes ह्व *hva*, Aor. अह्वं *ahvam*; श्वि *śvi* substitutes श्व *śva*, Aor. अश्वं *aśvam*. Roots ending in ऋ *ṛ*, and the root दृश् *dṛś*, to see, take Guṇa (Pāṇ. VII. 4, 16), and then form a base ending in short अ *a*: सृ *sṛ*, to go, असरत् *asarat*; दृश् *dṛś*, to see, अदर्शत् *adarśat.*

§ 365. Roots with penultimate nasal, drop it: स्कंद् *skand*, to step, अस्कदं *askadam*.

§ 366. Irregular forms are, अवोचं *avocam*, I spoke, from वच् *vac* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacam*); अपप्तं *apaptam*, I flew, from पत् pat (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *aneśam*, I perished, Kāś. on Pāṇ. VI. 4, 120 (possibly for अननशं ananaśam); अशिषं *aśiṣam,* I ordered, from शास् *śās*; आस्थं *āṣṭam*, I threw, from अस् *as*. (Pāṇ. VII. 4, 17).

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्तं *āṣṭam*), वच् vac, to speak (अवोचं *avocam*), ख्या *khyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pāṇ. III. 1, 52.)

लिप् *lip*, to paint, सिच् *sic*, to sprinkle, ह्वे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Ātm. (Pāṇ. III. 1, 53, 54). Par. अलिपत् *alipat*, Ātm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *puṣādi*, beginning with पुष् *puṣ* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical ऌ *ḷ*, in the Parasmaipada. (Pāṇ. III. 1, 55.)

The verbs सृ *sṛ*, to go, शास् *śās*, to order, and ऋ *ṛ*, to go (आरं *āram*), in Par. and Ātm. (Pāṇ. III. 1, 56).

Optionally, verbs technically marked by इर् *ir*, but in the Parasmaipada only (Pāṇ. III. 1, 57). अभिदत् *abhidat* or अभैत्सीत् *abhaitsīt*.

Optionally, जॄ *jṛ*, to fail, स्तंभ् *stambh*, to stiffen (अस्तभत् *astabhat* or अस्तंभीत् *astambhīt*), म्रुच् mruc, to go (अम्रुचत् *amrucat* or अम्रोचीत् *amrocīt*), म्लुच् *mluc*, to go, ग्रुच् *gruc*, to steal, ग्लुच् *gluc*, to steal, ग्लुंच *gluñc*, to go (अग्लुचत् *aglucat* or अग्लुंचीत् *agluñcīt*), श्वि śvi, to grow (irregularly अश्वत् *aśvat*), but in the Parasmaipada only. (Pāṇ. III. 1, 58).

§ 368. There are a few verbs, ending in आ *ā,* ए *e*, ओ *o*, which take this form of the second aorist in the Parasmaipada; also भू

*bhū*, to be. They retain throughout the long final vowel, except before the उ: *uḥ* of the 3rd pers. plur., before which the final आ *ā* is rejected. In the Ātmanepada these verbs in आ *ā* take the Second Form of the first aorist, and change आ *ā* to इ *i*.

दा *dā*, to give. Pres. ददामि *dadāmi*; Ir of. अददां *adadām*.

**Parasmaipada.**

| | | |
|---|---|---|
| १. अदां adām | अदाव adāva | अदाम adāma |
| २. अदा: adāḥ | अदातं adātam | अदात adāta |
| ३. अदात् adāt | अदातां adātām | अदु: aduḥ |

भू *bhū*, to be. Pres. भवामि bhavāmi; impf. अभवं abhavam.

**Parasmaipada.**

| | | |
|---|---|---|
| १. अभूवं abhūvam[1] | अभूव abhūva | अभूम abhūma |
| २. अभू: abhūḥ | अभूतं abhūtam | अभूत abhūta |
| ३. अभूत् abhūt | अभूतां abhūtām | अभूवन् abhūvan |

Verbs which take this form are,

गा *gā*, to go; दा *dā*, to give; धा *dhā*, to place; पा *pā*, to drink; स्था *sthā*, to stand; दे *de*, to guard; दो *do*, to cut; भू *bhū*, to be (Pāṇ. II. 4, 77.)

Optionally, घ्रा *ghrā*, to smell; धे *dhe*, to drink; शो *śo*, to sharpen; छो *cho*, to cut; सो *so*, to destroy. (Pāṇ. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in न् *n* or ण् *ṇ* may form the 2nd and 3rd pers. sing. Ātm, in था: *thāḥ* and त *ta*, before which the final nasal is rejected. तन् *tan*, to stretch; Aor. अतनिष्ट *atanişta* or अतत *atata*; अतनिष्ठा: *atanişthāḥ* or अतथा: *atathāḥ* (Pāṇ. II. 4, 79). These forms might be considered as iarregular Ātmanepada forms of the second aorist, or of the first aorist II, with loss of inital स् *s*.

*Second or Reduplicated Form of the Second Aorist*

§ 370. A few primitive verbs, and the very numerous class of the *Cur* roots, the denominatives and causatives in अय् *ay*,

1. Irregular in the Ist pers. sing., dual, and plur., and int he 3rd pers. plur.

reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

§ 371. The primitive verbs which take this form are,

श्रि *śri*, to go, द्रु *dru*, to run, स्रु *sru*, to flow, कम् *kam*, to love (Pāṇ III. I, 48), if expressing the agent. Ex. अशिश्रियत् *aśiśriyat*.

Optionally, श्वि *śvi*, to grow, धे *dhe*, to suck (Pāṇ. III. I. 49), if expressing the agent. Ex. अदधत् *adadhat*, § 364, (or अधात् *adhāt* or अधासीत् *adhāsīt*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अशिश्रियत् *aśiśriyat*, he went. अदुद्रुवत् *adudruvat*, he ran. असुस्रुवत् *asusruvat*, he flowed.

अचकमत् *acakamat*, he loved. अदधत् *adadhat*, he sucked. अशिश्वियत् *aśisviyat*, he grew; also Sec. Aor. अश्वत् *aśvat* and First Aor. श्वयित् *asvayit* (Pāṇ. III. I, 49). ह्वे hve, to call, forms its Aor. Caus. अजूहवत् *ajūhavat* (Pāṇ. VI. 1, 32.)

§ 372. The verbs in अय् *ay* drop अय् *ay*, and (with certain exceptions[1] ruduce their Guṇa and Vṛddhi vowels to the simple base vowels : आ *ā* to अ *ā*; ए *e*, to इ *i*; ओ *o* to उ *u*; अर्, आर् *ār*, to ऋ *ṛ*; ईर् *ir* to ऋ *ṛ* (Pāṇ. VII. 4, 7.)

Thus मादयति *mādayati* would become मद् *mad*, (Aor. अमीमदं *amīmadam*.)

| | |
|---|---|
| भेदयति bhedayati | भिद् bhid, (Aor. अबीभिदं abībhidam.) |
| मोदयति modayati | मुद् mud, (Aor. अमूमुदं amūmudam.) |

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1. These exceptional verbs are (Pāṇ. VII. 4, 2, 3), Certain denominatives : Form माला *mālā*, a garland, is formed the denominative मालयति *mālayati*; Red. Aor. अममालत् *amamālat*; शास् śās, Caus. शासयति *śāsayati*, he punishes, Red. Aor. अशशासत् *aśaśāsat*.
Those with technical ऋ *ṛ* : बाध् *bādh*, to hurt; Caus. बाधयति *bādhayati*; Aor. अबबाधत् *ababādhat*.
भ्राज् *bhrāj*, to shine, भास् *bhās*, to shine, भाष् *bhāṣ*, to speak, दीप् *dīp*, to lighten, जीव् *jīv*, to live, मील् *mīl*, to meet, पीड् *pīd*, to vex, shorten their vowel optionally. Ex. भ्राज् *bhrāj*; अबभ्राजत् *ababhrājat* or अबिभ्रजत् *abibhrajat* (§ 374.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ *ā*, ई *ī*, ए *e*, ऐ *ai*, ऊ *ū*, ओ *o*, औ *au* are represented in the reduplicative syllable by अ *ā*, इ *ī*, इ *ī*, इ *ī*, उ *ū*, उ *ū*, उ *ū*[1].

मालयति *mālayati*, अममालं *amamālam*. टीकयति *ṭīkayati*, अटिटीकं *aṭiṭīkam*. लोकयति *lokayati*, अलुलोकं *alulokam*.

§. 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, ऋ *ṛ*. Here the tendency is to make the reduplicated base, with the augment, either or. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (amūmudat). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (ararakṣat).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the long vowel (acucyutat, not achūcyutat). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (achaskandat).

§ 375. In the roots which do not resist the shortening process, अ *a*, इ *i*, उ *u*, ऋ *ṛ* are represented in the reduplicative syllable by अ *a* or इ *i*, इ i उ *u*, इ *i*; and all lengthened, where necessary.

*Second or Reduplicated Form of the Second Aorist.*

पच् pac, to cook, पाचयति pācayati; अपीपचत् apīpacat[2]

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1. वेश्य् veṣyay, to surround, चेश्य् ceṣṭay, to move, take either इ i or अ a in the reduplicative syllable; अववेष्टत् avaveṣṭat or अविवेष्ट aviveṣṭat. द्योतय् dyotay, to lighten, takes इ i; अदिद्युतत् adidyutat.
2. गणय् gaṇay and कथय् kathay take ई i or अ a optionally; अजगणत ajgaṇat or अजगनत् ajaganat.
The following verbs take अ a instead of इ i or ई ī in the reduplicative syllable of the aorist in the causative:
स्मृ smṛ, दृ dṛī, त्वर् tvar, प्रथ् prath, म्रद् mrad, स्तृ stṛ, स्पश् spas.
स्मृ smṛ; Caus. स्मारयति smārayati; Aor. असस्मरत् asasmarat.
The same verbs which, as will be shown hereafter (§ 474), reduplicate अव् av, (the Guṇa of उ, ऊ ū,) in the desiderative by उ u, take उ u instead of इ i

भिद् bhid, to cut, भेदयति bhedayati; अबीभिदत् ābībhidat.

मुद् mud, to rejoice, मोदयति modayati; आमूमुदत् āmāmudat.

वृत् vṛt,to exist, वर्तयति vartayati; अवीवृतत् avaīvṛtat

मृज् mṛj, to cleanse, मार्जयति mārjayati; अमीमृजत् amīmṛjat

कृत् kṛt, to praise, कीर्तयति kīrtayati; अचीकृतत् acīkṛtat+

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (guru).

त्यज् tyaj, to leave, त्याजयति tyājayati; अतित्यजत् atityajat.

भ्राज् bhrāj, to shine, भ्राजयति bhrājayati; अविभ्रजत् abibhrajat.

क्षिप् kṣip, to throw, क्षेपयति kṣepayati; अचिक्षिपत् acikṣipat.

च्युत् cyut, to fall, च्योतयति cyotayati; अचुच्युतत् acucyutat.

स्वृ svṛ, to sound, स्वारयति svārayati; असिस्वरत् asisvarat.

रक्ष् rakṣ, to protect, रक्षयति rakṣayati; अररक्षत् ararakṣat[2].

भिक्ष् bhikṣ, to beg, भिक्षयति bhikṣayati; अबिभिक्षत् abibhikṣat.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रछ् prach, to ask, प्रच्छयति *pracchayati*; अपप्रच्छत् *apapracchat*.

स्कंद् *skand*, to step, स्कंदयति *skandayati*; अचस्कंदत् *achaskandat*.

§ 377. Roots with radical ऋ *ṛ* or ॠ *rī*, followed by a consonant, may optionally take the U-U ar UU- forms.

वृत् *vṛt*, to be, वर्तयति *vartayati*; अवीवृतत्*avīvṛtat* or अववर्तत् *avavartat*. (Pāṇ.VII.4, 7.)

मृज् *mṛj*, to cleanse, मार्जयति *mārjayati*; अमीमृजत् *amīmṛjat* or अममार्जत् *amamārjat*.

कृत् *kṛt*, to praise, कीर्तयति *kīrtayati*; अचीकृतत् *acīkṛtat* or अचिकीर्तत् *acikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

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in the reduplicated aorist: नु nu; Caus. नावयति nāvayati; Des. नुनावयिषति nunāvayiṣati Aor. of Caus. अनूनवं anūnavam.

2. Radical अ a is reduplicated by अ a if the root ends in a double consonant.

Thus अश् *aś* forms the Caus. आशय् *āśay*. This after throwing off अय् *ay,* and shortening the vowel, becomes अश् *aś*; this reduplicated, अशिश् *aś-iś*; and lastly, with augment and termination, आशिशं *āś-iś-am*.

In the same manner, आर्चिचं *ārcicam*, औब्जिजं *aubjijam*, etc. (§ 476.)

§ 379. Are slightly irregular:

पा *pā*, to drink, which forms its causal aorist as अपीप्यत् *apīpyat* (instead of अपीपयत् *apīpayat*). Pāṇ. VII. 4, 4.

स्था *sthā*, to stand, which forms its causal aorist as अतिथिपत् *atiṣ ṭhipat* (instead of अतिष्ठपत् atiṣṭhapat).

घ्रा *ghrā*, to smell, which forms its causal aorist as अजिघ्रिपत् *ajighripat* or अजिघ्रपत् *ajighrapat*.

Reduplicated Aorist.

**Parasmaipada.**

| | | |
|---|---|---|
| १. अशिश्रयं aśiśrayam | अशिश्रयाव aśiśrayāva | अशिश्रयाम aśiśrayāma |
| २. अशिश्रय: aśiśrayaḥ | अशिश्रयतं aśiśrayatam | अशिश्रयत aśiśrayata |
| ३. अशिश्रयत् aśiśrayat | अशिश्रयतां aśiśrayatām | अशिश्रयन् aśiśrayan |

**Ātmanepada.**

| | | |
|---|---|---|
| १. अशिश्रये aśiśraye | अशिश्रयावहि aśiśrayāvahi | अशिश्रयामहि aśiśrayāmahi |
| २. अशिश्रयथा: aśiśrayathāḥ | अशिश्रयेथां aśiśrayethām | अशिश्रयध्वं aśiśrayadhvam |
| ३. अशिश्रयत aśiśrayata | अशिश्रयेतां aśiśrayetām | अशिश्रयंत aśiśrayanta |

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ *i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म् *m*, and roots ending in आ *ā*.

Thr fourth form of the first aorist is likewise of very limited use; see § 360. As to the second aorist, the roots which must or may follow it are indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

# CHAPTER 14

## Future, Conditional, Periphrastic Future, and Benedictive.

### Futue.

§ 381. Terminations.

**Parasmaipada.**

| **Singular.** | **Dual.** | **Plural.** |
|---|---|---|
| १. इष्यामि iṣyāmi | इष्याव: iṣyāvaḥ | इष्याम: iṣyāmaḥ |
| २. इष्यसि iṣyasi | इष्यथ: iṣyathaḥ | इष्यथ iṣyātha |
| ३. इष्यति iṣyati | इष्यत: iṣyataḥ | इष्यंति iṣyanti |

Ātmanepada.

| | | |
|---|---|---|
| १. इष्ये iṣye | इष्यावहे iṣyāvahe | इष्यामहे iṣyāmahe |
| २. इष्यसे iṣyase | इष्येथे iṣyethe | इष्यध्वे iṣyadhve |
| ३. इष्यते iṣyate | इष्येते iṣyete | इष्यंते iṣyante |

The cases in which the इ *i* of इष्यामि *iṣyāmi* etc. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *ṣa* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344. seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the

conditional, and the benedictive Ātm. are regulated by one general principle, that of giving weight to the base, though their application varies according to the pecularities of certain verbs. See illustrations in § 344 (bhaviṣyāmi) and § 345 (mārkṣyāmi). These pecularities must be learnt by practice, but a few general rules may here be repeated:

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to आ *ā*; गै *gai*, to sing, गास्यामि *gāsyāmi*, etc.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛ* and ॠ *rī*, take Guṇa; जि *ji*, to conquer, जेष्यामि *jeṣyāmi*; भू *bhū*, भविष्यामि *bhaviṣyāmi*; कृ *kṛ*, करिष्यामि *kariṣyāmi*; दॄ *dṛ*, to dear, दरिष्यामि *dariṣyāmi* or दरीष्यामि *darīṣyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuviṣyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛ*, prosodially short, take Guṇa; ॠ *rī* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhiṣyāmi;* भिद् *bhiḍ*, भेत्स्यति *bhetsyati*.

बुध् *budh*, to know,
with intermediate इ i

**Parasmaipada.**

| Singular. | Dual. | Plural. |
|---|---|---|
| १. बोधिष्यामि bodhiṣyāmi | बोधिष्यावः bodhiṣyāvaḥ | बोधिष्यामः bodhiṣyāmaḥ |
| २. बोधिष्यसि bodhiṣyasi | बोधिष्यथः bodhiṣyathaḥ | बोधिष्यथ bodhiṣyatha |
| ३. बोधिष्यति bodhiṣyati | बोधिष्यतः bodhiṣyataḥ | बोधिष्यंति bodhiṣyanti |

**Ātmanepada.**

| | | |
|---|---|---|
| १. बोधिष्ये bodhiṣye | बोधिष्यावहे bodhiṣyavahe | बोधिष्यामहे bodhiṣyamahe |
| २. बोधिष्यसे bodhiṣyase | बोधिष्येथे bodhiṣyethe | बोधिष्यध्वे bodhiṣyadhve |
| ३. बोधिष्यते bodhiṣyate | बोधिष्येते bodhiṣyete | बोधिष्यंते bodhiṣyante |

**इ i, to go,**

without intermediate इ i.

**Parasmaipada.**

| | | |
|---|---|---|
| १. एष्यामि eṣyami | एष्यावः eṣyavaḥ | एष्यामः eṣyamaḥ |
| २. एष्यसि eṣyasi | एष्यथः eṣyathaḥ | एष्यथ eṣyatha |

| | | |
|---|---|---|
| ३. एष्यति eṣyati | एष्यत: eṣyataḥ | एष्यंति eṣyanti |

Ātmanepada.

| | | |
|---|---|---|
| १. एष्ये eṣye | एष्यावहे eṣyavahe | एष्यामहे eṣyamahe |
| २. एष्यसे eṣyase | एष्येथे eṣyethe | एष्यध्वे eṣyadhve |
| ३. एष्यते eṣyate | एष्येते eṣyete | एष्यंते eṣyente |

*Conditional.*

§ 383. The future is changed into the conditional by the same process by which a present of the *Tud* class is changed into an imperfect.

बुध् *budh*, to know,
with intermediate इ i.

Parasmaipada.

| Singular | Dual | Plural. |
|---|---|---|
| १. अबोधिष्यं abodhiṣyam | अबोधिष्याव abodhiṣyāva | अबोधिष्याम abodhiṣyāma |
| २. अबोधिष्य: abodhiṣyaḥ | अबोधिष्यतं abodhiṣytam | अबोधिष्यत abodhiṣyata |
| ३. अबोधिष्यत् abodhiṣyat | अबोधिष्यतां abodhiṣyatām | अबोधिष्यन् abodhiṣyan |

Ātmanepada.

| | | |
|---|---|---|
| १. अबोधिष्ये abodhiṣye | अबोधिष्यावहि abodhiṣyāvahi | अबोधिष्यामहि abodhiṣyāmahi |
| २. अबोधिष्यथा: abodhiṣyathāḥ | अबोधिष्येथां abodhiṣyethām | अबोधिष्यध्वं abodhiṣyadhvam |
| ३. अबोधिष्यत abodhiṣyata | अबोधिष्येतां abodhiṣyetām | अबोधिष्यंत abodhiṣyanta |

इ i,
without intermediate इ i.

Parasmaidapa.

| | | |
|---|---|---|
| १. ऐष्यं aiṣyam | ऐष्याव aiṣyāva | ऐष्याम aiṣyāma |
| २. ऐष्य: aiṣyaḥ. | ऐष्यतं aiṣyatam | ऐष्यत aiṣyata |
| ३. ऐष्यत् aiṣyat | ऐष्यतां aiṣyatām | ऐष्यन् aiṣyan |

Ātmanepada.

| | | |
|---|---|---|
| १. ऐष्ये aiṣye | ऐष्यावहि aiṣyāvahi | ऐष्यामहि aiṣyāmahi |
| २. ऐष्यथा: ausytaṭhāḥ | ऐष्येथां aiṣyethām | ऐष्यध्वं aiṣyadhvam |
| ३. ऐष्यत aiṣyata | ऐष्येतां aiṣyetām | ऐष्यंत aiṣyanta |

Periphrastic Future.

§ 384. The terminations are,

**Parasmaipada.**

| | | |
|---|---|---|
| १. इतास्मि itāsmi | इतास्वः itāsvaḥ | इतास्मः itāsmaḥ |
| २. एतासि itāsi | इतास्थः itāsthaḥ | इतास्थ itāstha |
| ३. इता itā  इतारौ itārau | इतारः itāraḥ | |

**Ātmanepad**

| | | |
|---|---|---|
| १. इताहे itāhe | इतास्वहे itāsvahe | इतास्महे itāsmahe |
| २. इतासे itāse | इतासाथे itāsāthe | इताध्वे itādhve |
| ३. इता itā | इतारौ itārau | इतारः itāraḥ |

These terminations are clearly compounded of ता *tā* (base तृ *tṛ*), the common suffix for forming nomina agentis, and the auxiliary verb अस् *as*, to be. There is, however, with regard to ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

**बुध् budh, to know,**

with intermediate इ i.

**Parasmaidapa**

| Singular | Dual. | Plural. |
|---|---|---|
| १. बोधितास्मि bodhitāsmi | बोधितास्वः bodhitāsvaḥ | बोधितास्मः bodhitāsmaḥ |
| २. बोधितासि bodhitāsi | बोधितास्थः bodhitāsthaḥ | बोधितास्थ bodhitāstha |
| ३. बोधिता bodhitā | बोधितारौ bodhitārau | बोधितारः bodhitāraḥ |

**Ātmanepada.**

| | | |
|---|---|---|
| १. बोधिताहे bodhitāhe | बोधितास्वहे bodhitāsvahe | बोधितास्महे bodhitāsmahe |
| २. बोधितासे bodhitāse | बोधितासाथे bodhitāsāthe | बोधिताध्वे bodhitādhve |
| ३. बोधिता bodhitā | बोधितारौ bodhitārau | बोधितारः bodhitāraḥ |

**इ i,**

without intermediate इ i.

**Parasmaipada.**

| | | |
|---|---|---|
| १. एतास्मि etāsmi | एतास्वः etasvaḥ | एतास्मः etāsmaḥ |
| एतासि etāsi | एतास्थः estāsthaḥ | एतास्थ etāstha |
| ता etā | एतारौ etārau | एतारः etāraḥ |

**Ātmanepada.**

| | | |
|---|---|---|
| १. एताहे etāhe | एतास्वहे etāsvahe | एतास्महे etāsmahe |
| २. एतासे etāse | एतासाथे etāsāthe | एताध्वं etādhve |
| ३. एता etā एतारौ etārau | एतार: etāraḥ | |

*Benedictive*

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an स् *s* before the personal terminations. In the Parasmaipada this स् *s* stands between the या *yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt. यां, या:, यात्, याव्, यातं, यातां, याम, यात, यु:,
**yām, yāḥ, yāt, yāva, yātām, yātām, yāma, yāta, yuḥ,**
**we have**

Ben. यासं, या:, यात्, यास्व, यास्तं, यास्तां, यास्म, यास्त, यासु:
**yāsam, yāḥ, yāt, yāsva, yāstam, yāstām, yāsma, yāsta, yāsuḥ.**

As the optative is a verbal compound of the modified base with an ancient second aorist of the root या yā, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of या *yā*. In या: *yāḥ* and यात् *yāt* we have contractions of यास्स् *yāss* and यास्त् *yāst*. In the Veda the 3rd pers. sing. is या: *yāḥ* (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pāṇ.VIII. 2, 73-74).

In the Ātmanepada the स् *s* stands before the terminations of the optative, e.g. सीय *sāya* instead of ईय *īya*. Besides this, the personal terminations originally beginning with त् *t* or थ् *th* take an additional स् *s*. C.§ 351. Thus, isntead of

Opt. ईय, ईथा:, ईत, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्
**īyā, īthāḥ, īta, īvahi, īyāthām, īyātām, īmahi, īdhvam, īran,**
**we have**

Ben. सीय, सीष्ठा:, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्
**sīya, sīṣṭāh, sīṣṭā, sīvhi, sīyāṣṭhām, sīyāstām, sīmahi, sidhvam, sīran.**

The bendictive in the Ātmanepada is really an optative of the first aorist. Thus from भू *bhū*, Aor. अभविषि abhaviṣi, Ben. भविषीय *bhaviṣīya*; from स्तु *stu*, Opt. Ātm. स्तुवीत *stuvīta*, Aor. अस्तोष्ट *astoṣṭ*, Ben. स्तोषीष्ट *stoṣīṣṭa*; from क्री *krī*, Opt. Ātm. क्रीणीरन् *krīṇīran*, Aor. अक्रेषत *akreṣaṭa*, Ben. क्रेषीरन् *kreṣīran*.

§ 386. Verbal bases ending in अय् *ay* (*Cur*, Caus. Denom. & c.) drop अय् *ay* before the terminations of the benedictive Par. : चोरय् *coray*, Ben. चोर्यासं *coryāsam*; but in Ātm. चोरयिषीय *corayiṣīya*. Denominative bases in य् *y* drop य् *y* in the Ben. Par. : पुत्रीय् *putrīy*, Ben. पुत्रीयासं *putrīyāsam*; but in Ātm. पुत्रीयिषीय *putrīyiṣīya*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Ātmanepada to the strengthening forms (§ 344). Hence from चित् *cit*, Par. चित्यासं *cityāsam*, Ātm. चेतिषीय *chetiṣīya*.

§ 388. The benedictive Parasmaipada never takes intermediate इ *i*. The benedictive Ātmanepada generally takes intermediate इ *i*. Exceptions are provided for by the rules § 331. seq.

Weakening of the Base before Terminations beginning with य् *y*.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent exception to this rule with regard to verbs ending in इ *i*, उ *u*, ऋ *ṛ*. Final इ *i*, उ *u*, before the य् *y* of the terminations of benedictive, passive, and intensive, are lengthened (Pāṇ. VII. 4, 25), but not strengthened by Guṇa.

चि *ci*, to gather; Ben चीयात् *chīyāt*; Pass. चीयते *chīyate*; Int. चेचीयते *chechīyate*. Final ऋ *ṛ* is changed to रि *ri*. (Pāṇ. VII. 4, 28).

कृ *kṛ*, to do; Ben. क्रियात् *kṛyāt*; Pass क्रियते *kṛyate*. (The Intensive has चेक्रीयते *chekrīyate*, Pāṇ. VII. 4, 27.)

In roots, however, beginning with conjunct consonants, final ऋ *ṛ* is actually strengthened by Guṇa, and appears as अर् *ar*. (Pāṇ. VII. 4, 29.)

स्मृ *smṛ*, to remember; Ben. स्मर्यात् *smaryāt*; Pass. स्मर्यते *smaryate*; Int. सास्मर्यते *sāsmaryate*. Also in ऋ *ṛ*, to go; Ben. अर्यात् *aryāt*; Pass. अर्यते *aryate*; Int. अरार्यते *arāryate*. Final ऋ *ṛ* is changed to ईर् *īr*, and, after labials, to ऊर् *ūr*.

स्तृ *stṛī*, to stretch; Ben. स्तीर्यात् *stīryāt*; Pass. स्तोर्यते *stīryate*; Int. तेस्तीर्यते *testīryate*. पृ *pri*, to fill; Ben. पूर्यात् *pūryāt*; Pass. पूर्यते *pūryate*; Int. पोपूर्यते *popūryāte*.

Exceptions : शी *śī*, is changed to शय् *śay*.

शी *śī*, to lie down; (Ben. शय्यात् *śayyāt* does not occur, because the verb is Ātmanepadin); Pass. शय्यते *śayyate*; Int. शाशय्यते *śāśayyate*. (Pāṇ. VII. 4, 22).

इ *i*, after prepositions, does not lengthen the final इ *i* in the benedictive.

इ *i*, to go; Ben. ईयात् *īyāt*; but समियात् *samiyāt* (Pāṇ. VII. 4, 24.)

ऊह् *ūh*, to understand, after prepositions, is shortened to उह् *uh*. (Pāṇ. VII. 4, 23.)

Ben. ऊह्यात् *ūhyāt*; Pass. ऊह्यते *ūhyāte*.

Ben. समुहात् *samuhyāt*; Pass. समुहते *samuhyate*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pāṇ. VI. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyāt* or जन्यात् *janyāt*; Pass. जायते *jāyate* or जन्यते *janyate*; Int. जाजायते *jājāyate* or जंजन्यते *jañjanyate*.

सन् *san*, to obtain; Ben. सायात् *sāyāt* or सन्यात् *sanyāt*; Pass. सायते *sāyate* or सन्यते *sanyate*; Int. सासायते *sāsāyate* or संसन्यते *saṁsanyate*.

खन् *khan*, to dig; Ben. खायात् *khāyāt* or खन्यात् *khanyāt*; Pass. खायते *khāyate* or खन्यते *khanyate*; Int. चाखायते *cākhāyate* or चंखन्यते *caṅkhanyate*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तायते *tāyate* or तन्यते *tanyate*; Int. तंतन्यते *tantanyate*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into आ *ā*; ध्यै

*dhyai*, ध्यायते *dhyāyate*. Roots ending in आ *ā* retain it: पा *pā*, पायते *pāyate*, he is protected. But the following roots change their final vowel into ई *ī* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pāṇ. VI. 4, 66, 67, 69.)

The six verbs called घु *ghu*[1], and the following verbs :

| | Passive. | Intensive. | Benedictive[2]. | Gerund. |
|---|---|---|---|---|
| दा dā, to give | दीयते dīyate | देदीयते dedīyate | देयात् deyāt | प्रदाय pradāya |
| मा mā, to measure | मीयते mīyate | मेमीयते memīyate | मेयात् meyāt | प्रमाय pramāya |
| स्था sthā, to stand | स्थीयते sthīyate | तेशीयते teṣṭhīyate | स्थेयात् stheyāt | प्रस्थाय prasthāya |
| गै gai, to sing | गीयते gīyate | जेगीयते jegīyate | गेयात् geyāt | प्रगाय pragāya |
| पा pā, to drink | पीयते pīyate | पेपीयते pepīyate | पेयात् peyāt | प्रपाय prapāya |
| हा hā, to leave | हीयते hīyate | जेहीयते jehīyate | हेयात् heyāt | प्रहाय prahāya |
| सो so, to finish | सीयते sīyate | सेषीयते seṣīyate | सेयात् seyāt | प्रसाय prasāya |

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap*[3], to sleep; वञ् *vas* (Pāṇ. VI. 1, 20), to wish; and the यजादि *yajādi*, i. e. those following यज् *yaj*.

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1. This term comprises the six roots डुदाञ्, दाण्, दो, देङ्, डुधाञ्, and धेट्, all varieties of the radicals दा dā and धा dhā; but not दाप् and दैप्, i. e. दाति dāti, he cuts, and दायति dāyati, he cleans (Pān. 1. i, 20). Hence दीयते dīyate, it is given; but दायते dāyate, it is cleaned.
2. In other roots, ending in आ ā or dipthongs, and beginning with more than one consonant, the change into ए e in the benedictive Par. is optional (Pān. VI. 4, 68). ग्लै glai, to wither; ग्लेयात् gleyāt or ग्लायात् glāyāt. ख्या khyā, to call; ख्यायात् khyāyāt or ख्येयात् ḳhyeyāt.
3. स्वाप् svāp, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pān VI. 1, 18). असूषुपत् asūṣupat. स्वप् svap, to sleep, स्यम् syam, to sound, and व्ये vye. take Samprasārana in the intensive also (Pān. VI. 1. 19); सोषुप्यते soṣupyate, सेसिम्यते sesimyate, वेवीयते vevīyate. श्वि śvi takes Samprasāraṇa optionally in the intensive (Pān. VI. 1, 30); शोशूयते śośūyate or शेश्वीयते śeśvīyate. ह्वे hve forms Int. जोहूयते johūyate (Pān. VI. 1, 33). In the intensive चाय् cāy forms चेकीयते chekīyate (Pān. VI. 1, 21); प्याय् pyāy, पेपीयते pepīyate (Pān. VI. 1, 29).

Ben. उच्यात् *ucyāt*; Pass. उच्यते *ucyate*; Part. उक्तः *uktaḥ*; Ger. उक्त्वा *uktvā*.

The यजादि are, (23, 34-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे ve, to weave; व्ये *vye*, to cover; ह्वे *hve*, to call; वद् *vad*, to speak; श्वि *śvi*, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह *grah*, to take; ज्या *jyā*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्र श्च *vraśc*, to cut; प्रछ् *prach*, to ask; भ्रज्ज् *bhrajj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393. note.

ग्रह् *grah*; Ben. गृहात् *grihyāt*; Pass. गृहते *grihyate*; Part गृहीतः *grihītaḥ*, Ger. गृहीत्वा *grihītvā*; Int. जरीगृहते *jarīgrihyate*.

§ 395. शास् *śās*, to rule, substitutes शिष् *śiṣ* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34).

Ben. शिष्यात् *siṣyāt*; Pass. शिष्यते *siṣyate*; Part. शिष्टः *siṣṭaḥ*; Ger. शिष्ट्वा *śiṣṭvā*; Aor. अशिषत् *aśiṣat*.

Roots ending in consonants preceded by a nasal (which really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus from स्रंस् *sraṅs*, Part. स्रस्तः *srastaḥ* Pass. स्रस्यते *srasyate*, Ben. स्रस्यात् *srasyat*, Ger. स्रस्त्वा *srastvā*, Int. सनीस्रस्यते *sanīsrasyate*, Aor. अस्रसत् *asrasat*; from रंज् *rañj*, Ben. रज्यात् *rajyāt* Pass. रज्यते *rajyate*, Part. रक्तः *raktaḥ*, Ger. रक्त्वा *raktvā* (or रंक्त्वा *raṅktvā*, Pāṇ, vi.4, 32)

§ 396. With regard to the benedictive Ātm. see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive Ātm. does not take intermediate इ *i,* penultimate इ *i*, उ *u,* ऋ *ṛ* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344.) Final ऋ *ṛ*, too, remains unchanged, and ॠ *ṝ* becomes ईर् *īr*, or, after labials, ऊर् *ūr*. क्षिप् *kṣip*, to throw, क्षिप्सीय *kṣipsīyā*; पृ *prī*, to fill, पूर्षीय *pūrṣīyā*.

### Benedictive

**Parasmaipada**

| | | |
|---|---|---|
| १. बुध्यासं budhyāsam | बुध्यास्व budhyāsva | बुध्यास्म budhyāsma |
| २. बुध्याः budhyāḥ | बुध्यास्तं budhyāstam | बुध्यास्त budhyāsta |
| ३. बुध्यात् budhyāt | बुध्यास्तां budhyāstām | बुध्यासुः budhyāsuḥ |

Ātmanepada.

| | | |
|---|---|---|
| १. बोधिषीय bodhiṣīya | बोधिषीवहि bodhiṣivahi | बोधिषीमहि bodhiṣīmahi |
| २. बोधिषीष्ठाः bodhiṣīṣṭhaḥ | बोधिषीयास्थां bodhiṣīyāsthām | बोधिषीध्वं bodhiṣīdhvān |
| ३. बोधिषीष्ट bodhiṣīṣṭa | बोधिषीयास्तां bodhiṣīyāstām | बोधिषीरन् bodhiṣirin |

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# CHAPTER 15

## Passive

§ 397. The passive takes the terminations of the Ātmanepada.

*Special Tenses of the Passive*

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *ya* to the root. This य *ya* is added in the same manner as it is in the *Div* verbs, so that the Ātmanepada of *Div* verbs is in all respects (except in the accent) identical with the passive.

Ātm. नह्यते *nahyate*, he binds; Pass. नह्यते *nahyate*, he is bound.

§ 399 Bases in अय् *ay* (*Cur*, Caus. Denom. etc.) drop अय् *ay* before य ye of the passive.

बोधय् *bodhay*, to make one know; बोध्यते *bodh-yate*, he is made to know.

चोरय् *coray*, to steal; चोर्यते *cor-yate*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *lolūy*, to cut much; लोलूय्यते *lolūyyate*, he is cut much.

Intensive bases ending in य् *y*, preceded by a consonant, drop their य् *y*.

बेभिद्य् *bebhidy*, to sever; बेभिद्यते *bebhidyate*, it is severed.

दीधी *didhī*, to shine, वेवी *vevī*, to yearn, दरिद्रा *daridrā*, to be poor, drop their final vowel, as usual.

दीधी *didhī*, दीध्यते *didhyate*, it is lightened, i.e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389. seq.

*Passive*

**Singular**

| | 1. | 2. | 3. |
|---|---|---|---|
| Pres. | भूये bhūye | भूयसे bhūyase | भूयते bhūyate |
| Impf. | अभूये abhūye | अभूयथाः abhūyathāḥ | अभूयत abhūyata |
| Opt. | भूयेय bhūyeya | भूयेथाः bhūyethāḥ | भूयेत bhūyeta |
| Imp. | भूयै bhūyaī | भूयस्व bhūyasva | भूयतां bhūyatām |

**Dual.**

| | 1. | 2. | 3. |
|---|---|---|---|
| Pres. | भूयावहे bhūyavahe | भूयेथे bhūyethe | भूयेते bhūyete |
| Impf. | अभूयावहि abhūyāyahi | अभूयेथां abhūyethām | अभूयेतां abhūyetām |
| Opt. | भूयेवहि bhūyevahi | भूयेयाथां bhūyeyāthām | भूयेयातां bhūyeyātām |
| Imp. | भूयावहै bhūyāvahai | भूयेथां bhūyethāṃ | भूयेतां bhūyetām |

**Plural.**

| | 1. | 2. | 3. |
|---|---|---|---|
| Pres. | भूयामहे bhūyāmahe | भूयध्वं bhūyadhve | भूयंते bhūyante |
| Imp. | अभूयामहि abhūyāmahī | अभूयध्वं abhūyadhvam | अभूयंत abhūyanta |
| Opt. | भूयेमहि bhūyemahi | भूयेध्वं bhūyedhvam | भूयेरन् bhūyeran |
| Imp. | भूयामहै bhūyāmahi | भूयध्वं bhūyadhvam | भूयंतां bhūyantam |

*General Tenses of the Passive.*

§ 401. In the general tenses of the passive, य *ya* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Ātmanepada. The य *ya* of the passive is treated, in fact, like one of the conditional class-marks (vikaranas), which are retained in the special tenses only, and it differs thereby from the derivative syllable of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

*Reduplicated Perfect*

The reduplicated perfect is the same as in the Ātmanepada.

*Periphrastic Perfect.*

The periphrastic perfect is the same as in the Ātmanepada, but the auxiliary verbs अस् *as* and भू *bhū* must be conjugated in the Ātmanepada. as well as कृ *kṛ* (§ 342.)

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Ātmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Ātmanepada is not to be used in a purely passive sense[1]

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ *i,* and requiring Vṛddhi of final, and Guṇa of medial vowels (but अ *a* is lengthened), followed by one consonant.

Thus, instead of अलविष्ट *alaviṣṭa*, we find अलावि *alāv-i*

| | | |
|---|---|---|
| अबोधिष्ट abodhiṣṭa, | – | अबोधि abodhi-i. |
| अक्षिप्त akṣipta, | – | अक्षेपि akṣep-i. |
| अनेष्ट aneṣṭa, | – | अनायि anāy-i |
| अकृत akṛta, | – | अकारि akār-i |
| अदित adita, | – | अदायि adāy-i |
| अस्तार्ष्ट astārṣṭa, | – | अस्तारि astār-i |
| असृष्ट asṛṣṭa, | – | असर्जि asarj-i |
| अदग्ध adagdha, | – | अदाहि adāh-i |
| अदिक्षत adikṣata, | – | अदेशि adeś-i |
| अघुक्षत aghukṣata, | – | अगूहि agūh-i |
| अलिक्षत alikṣata, | – | अलेहि aleh-i |
| अधुक्षत adhukṣata, | – | अदोहि adoh-i |
| अधिक्षत adhikṣata, | – | अदेहि adeh-i |

§ 404. Verbs ending in आ ā or diphthongs, take य् *y* before the passive इ *i*.

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1. This follow if kartari extends to Pān. III. 1, 54, 56.

दा *dā*, अदायि *adāyi*, instead of अदित *adita*.

§ 405. Verbs ending in अय् *ay* (*Cur*, Caus, Denom. etc.) drop अय् *ay* before the passive इ *i*, though in the general tenses, after the dropping of the passive य *ya*, the original अय् *ay* may reappear, i. e. the Ātm. may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *coray*, अचोरि *acori*; राजय् *rājay*, अराजि *arāji*.

In the other persons these verbs may either drop अय् *ay* or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभाविषि *abhāviṣi*, अभाविष्ठाः *abhāviṣṭhāḥ*, अभावि *abhāvi*; or अभावयिषि *abhāvayiṣi*, अभावयिष्ठाः *abhāvayiṣṭhāḥ*, अभावि *abhāvi*.

§ 406. Intensive bases in य् *y* add the passive इ *i*, without Guṇa.

Int. बोभूय् *bobhūy*, अबोभूयि *abobhūyi*.

Intensive bases ending in य् *y*, preceded by a consonant, drop य् *y*, and refuse Guṇa.

Int. बेभिद्य् *bebhidy*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष् *bubodhiṣ*; Aor. अबुबोधिषि *abubodhiṣi*.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive:

रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pāṇ. VII. 1. 63). See § 345,10.

रध् radh, to kill, – अरंधि arandhi. (Pāṇ. VII. 1, 61).

जभ् jabh, to yawn, -- अजंभि ajambhi. (Pāṇ. VII. 1, 61).

भंज् bhañj, to break, – अभंजि abhañji or अभाजि abhāji. (Pāṇ. VI. 4, 33.)

लभ् labh, to take, – अलंभि alambhi or अलाभि alābhi. (Pāṇ.VII.1, 69.)

With prepositions लभ् labh always forms अलंभि alambhi.

जन् jan, to beget – अजनि ajani. (Pāṇ. VII. 3, 35)

वध् badh, to strike -- अवधि abadhi. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34).

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *ācāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt).

§ 409. Thus the paradigms given in the Ātmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 252)

| | | |
|---|---|---|
| अलविषि alaviṣi | अलविष्वहि alaviṣvahi | अलविष्महि alaviṣmahi |
| अलविष्ठाः alaviṣṭhāḥ | अलविषाथां alaviṣāthām | अलविध्वं or ढ्व alavidhvam or -ḍhvam |
| अलावि alāvi | अलविषातां alaviṣātām | अलविषत alaviṣata |

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Ātmanepada. Hence

Fut. बोधिष्ये *bodhiṣye*, I shall be known.

Cond. अबोधिष्ये *abodhiṣye*, I should be known.

Periphur. Fut. बोधिताहे *bodhitāhe*, I shall be known.

Bened. बोधिषीय *bodhiṣīya*, May I be known!

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay,* and likewise हन् *han*, to strike, दृश् *dṛś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लू *lū* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i,* we form,

Sing. I. pers. अलाविषि alāvi-ṣi, by the side of अलविषि alavi-ṣi.

2. अलाविष्ठाः alāvi-ṣṭhāḥ, – अलविष्ठाः alāvi-ṣṭhāḥ

३. अलावि alāvi, – अलावि alāvi.

Dual. I. pers. अलाविष्वहि alāvi-ṣvahi, by the side of अलविष्वहि alavi-ṣvahi.

२. अलाविषाथां alāvi-ṣāthām, – अलविषाथां alavi-ṣāthām.

३. अलाविषातां alāvi-ṣātām, – अलविषातां alavi-ṣātām.

Plur. I. pers. अलाविष्महि alāvi-ṣmahi, by the side of अलविष्महि alavi-ṣmahi.

२. अलाविध्वं alāvi-dhvam or ढ्वं - ḍhvam – अलविध्वं alavi-ḍhvam or ढ्वं

३. अलाविषत alāvi-ṣata, – अलविषत alavi-ṣata.

Fut. लाविष्ये lāvi-ṣye, by the side of लविष्ये alavi-ṣye.

Cond. अलाविष्ये alāvi-ṣye, – अलविष्ये alavi-ṣye.

Per. Fut. लाविताहे lāvi-tāhe, – लविताहे lavi-tāhe.

Ben. लाविषीय lāvi-ṣīya, – लविषीय lavi-ṣīya.

From चि ci, to gather, 3rd pers. sing. Aor. Pass. अचायि acāyi; hence

Aor. अचायिषि acāyiṣi, besides अचेषि acheṣi, etc.

Fut. चाय्ये cāyiṣye, – चेष्ये ceṣye.

Cond. अचायिष्ये acāyiṣye, – अचेष्ये aceṣye.

Per. Fut. चायिताहे cāyitāhe, – चेताहे cetāhe.

Ben. चायिषीय cāyiṣīya, – चेषीय ceṣīya.

From घ्रा ghrā, to smell, 3rd pers. sing. Aor. Pass. अघ्रायि aghṛāyi; hence

Aor. अघ्रायिषि aghrāyiṣi, besides अघ्रासि aghrāsi.

Fut. घ्रायिष्ये ghrāyiṣye, – घ्रास्ये ghrāṣye.

Cond. अघ्रायिष्ये aghrāyiṣye, – अघ्रास्ये aghrāsye.

Per. Fut. घ्रायिताहे ghrāyitāhe, – घ्राताहे ghrātāhe

Ben. घ्रायिषीय ghrāyiṣīya, – घ्रासीय ghrāsīya.

From ध्वृ dhvṛ, to hurt, 3rd pers. sing. Aor. Pass. अध्वरि adhvari.

Aor. अध्वारिषि adhvāriṣi, besides अध्वृषि adhvṛṣi or अध्वरिषि adhvariṣi.

Fut. ध्वारिष्ये dhvāriṣye, – ध्वरिष्ये dhvariṣye.

Per. Fut. ध्वारिताहे dhvāritāhe – ध्वर्ताहे dhvartāhe

Ben. ध्वारिषीय dhvāriṣīya, – ध्वृषीय dhvṛṣīya or ध्वरिषीय dhvariṣīya[1]

From हन् han, to kill, 3rd pers. sing. Aor. Pass. अघानि aghāni; hence

Aor. अघानिषि aghāniṣi, besides (अवधिषि avadhiṣi). Pāṇ. VI. 4, 62[2].

Fut. घानिष्ये ghāniṣye, – हनिष्ये haniṣye.

Per. Fut. घानिताहे ghānitāhe, – हंताहे hantāhe.

Ben. घानिषीय ghāniṣīya, – (वधिषीय vadhiṣīya)

From दृश् dṛś, to see, 3rd pers. sing. Aor. Pass. अदर्शि adarsi; hence

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1. See § 332, 5.
2. Siddh, -Kaum, vol. II, p. 270, seems to allow अहसि ahasi.

Aor. अदर्शिषि adarśiṣi, besides अदृक्षि adrikṣi.

| | | |
|---|---|---|
| Fut. दर्शिष्ये darśiṣye, | – | द्रक्ष्ये drakṣye. |
| Per. Fut. दर्शिताहे darśitāhe, | – | द्रष्टाहे draṣṭāhe. |
| Ben. दर्शिषीय darśiṣīya, | – | दृक्षीय drikṣīya. |

From ग्रह् grah, to take, 3rd pers. sing. Aor. Pass. अग्राहि agrāhi; hence

| | | |
|---|---|---|
| Aor. अग्राहिषि agrāhiṣi, | besides अग्रहीषि agrahīṣi. | |
| Fut. ग्राहिष्ये grāhiṣye, | – | ग्रहीष्ये grahīṣye. |
| Per. Fut. ग्राहिताहे grāhitāhe, | – | ग्रहीताहे grahītāhe. |
| Ben. ग्राहिषीय grāhiṣīya, | – | ग्रहीषीय grahīṣīya. |

From रमय् ramay, to delight, Caus. of रम् ram, 3rd pers. sing. Aor. Pass. अरमि arami or अरामि arāmi; hence.

Aor. अरमिषि aramiṣi or अरामिषि arāmiṣi, besides अरमयिषि aramayiṣi.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Ātm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Ātmanepada of a Div. verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सातां *udapatsātām*, they two arose, etc. (pān. III. 1, 60).

§413. Other verbs of an intrasitive character take the same form optionally (Pāṇ. III. I, 61.) दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, Ātm.), अदीपि *adīpi* or अदीपिष्ट *adīpiṣṭa*. जन् jan (जायते *jāyate*, he is born, he is, Div, Ātm.; it cannot be formed from जन् *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajaniṣṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Ātm.), अबोधि *abodhi* or अबुद्ध *abuddha*. पूर् *pūr* (पूरयति *pūrayati*, he fills, *Cur.*) अपूरि *apūri* or अपूरिष्ट *apūriṣṭa*. ताय् *tāy* (तायते *tāyate*, he spreads, *Bhū*, Ātm.; really *Div* form of Ten). अतायि *atāyi* or अतायिष्ट *atāyiṣṭa*.

प्याय् pyāy (प्यापते *pyāpate*, he grows), अप्यायि *apyāyi* or अप्यायिष्ट *apyāyiṣṭa*.

# CHAPTER 16

## Participles, Gerunds and infinitive.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ *i*. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (Ā182.) The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. VI. i, 73.) Thus

| | | | | |
|---|---|---|---|---|
| भवंति | भवंत् | Nom. S. भवन् | Acc. भवंतं | Instr. भवता etc. |
| bhavanti | bhavant | bhavan | bhavantam | bhavatā |
| तुदंति | तुदंत् | तुदन् | तुदंतं | तुदता etc. |
| tudanti | tudant | tudan | tudantam | tudatā |
| दीव्यंति | दीव्यंत् | दीव्यन् | दीव्यंतं | दीव्यता etc. |
| dīvyanti | dīvyant | dīvyan | dīvyantam | dīvyatā |
| चोरयंति | चोरयंत् | Nom. S. चोरयन् | | Acc. चोरयंतं Instr. चोरयता etc. |
| corayanti | corayant | corayan | corayantam | corayatā |
| सुन्वंति | सुन्वंत् | सुन्वन् | सुन्वंतं | सुन्वता etc. |
| sunvanti | sunvant | sunvan | sunvantam | sunvatā |
| तन्वंति | तन्वंत् | तन्वन् | तन्वंतं | तन्वता etc. |
| tanvanti | tanvant | tanvan | tanvantam | tanvatā |
| क्रीणंति | क्रीणांत् | क्रीणान् | क्रीणांतं | क्रीणता etc. |
| krīṇanti | krīṇānt | krīṇān | krīṇāntam | krīṇatā |
| अदंति | अदंत् | अदन् | अदंतं | अदता etc. |
| adanti | adant | adan | adantam | adatā |
| जुव्हति | जुव्हत् | जुव्हत् | जुव्हतं | जुव्हता (§ 184) |
| juhvati | juhvat | juhvat | juhvatam | juhvatā |

| | | | | |
|---|---|---|---|---|
| रुंधंति | रुंधंत् | रुंधन् | रुंधंतं | रुंधता etc. |
| rundhanti | rundhant | rundhan | rundhantam | rundhatā |
| बोभुवति | बोभुवत् | बोभुवत् | बोभुवतं | बोभुवता (§184) |
| bobhuvati | bobhuvat | bobhuvat | bobhuvatam | bobhuvatā |

§ 415. The participle of the future is formed on the same principle.

| | | | | |
|---|---|---|---|---|
| भविष्यंति | भविष्यंत् | Nos. S. भविष्यन् | Acc. भविष्यंतं | Instr. भविष्यता |
| bhaviṣyanti | bhaviṣyant | bhaviṣyan | bhaviṣyantam | bhaviṣyatā |

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the स् *s*, as it is always followed by a vowel, is changed to ष् *ṣ*. Having the `Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः *uḥ*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ *i*, all verbs which, without counting the उः *uḥ*, are monosyllabic in the 3rd pers. plur. insert इ *i*. (See Necessary इ *i*, § 338, I; Optional इ *i*, § 337, 8).

| 3rd P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|---|---|---|---|---|
| बभूवुः | बभूवुषा | बभूवान् | बभूवांसं | बभूवद्भिः |
| babhūvuḥ | babhūvuṣā | babhūvān | babhūvāṁsam | babhūvadbhiḥ |
| निन्युः | निन्युषा | निनीवान् | निनीवांसं | निनीवद्भिः |
| ninyuḥ | ninyuṣā | ninīvān | ninīvāṁsam | ninīvadbhiḥ |
| तुतुदुः | तुतुदुषा | तुतुद्वान् | तुतुद्वांसं | तुतुद्वद्भिः |
| tutuduḥ | tutuduṣā | tutudvān | tutudvāṁsam | tutudvadbhiḥ |
| दिदिवुः | दिदिवुषा | दिदिवान् (§ 143) | दिदिवांसं | दिदिवद्भिः |
| didivuḥ | didivuṣā | didivān | didivāṁsam | didivadbhiḥ |
| चोरयामासुः | चोरयामासुषा | चोरयामासिवान् | चोरयामासिवांसं | चोरयामासिवद्भिः |
| corayāmāsuḥ | corayāmāsuṣā | corayāmāsivān | corayāmāsivāṁsam | ↓ orayāmāsivadbhiḥ |

| 3[rd]. P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|---|---|---|---|---|
| सुषुवुः | सुषुवुषा | सुषुवान् | सुषुवांसं | सुषुवद्भिः |
| suṣuvuḥ | suṣuvuṣā | suṣuvān | suṣuvāṁsam | suṣuvadbhiḥ |
| तेनुः | तेनुषा | तेनिवान् | तेनिवांसं | तेनिषिद्भिः |
| tenuḥ | tenuṣā | tenivān | tenivāṁsam | tenivadbhiḥ |
| चिक्रियुः | चिक्रियुषा | चिक्रीवान् | चिक्रीवांसं | चिक्रीवद्भिः |
| cikriyuḥ | cikriyuṣā | cikrīvān | cikrīvāṁsam | cikrīvadbhiḥ |
| आदुः | आदुषा | आदिवान् | आदिवांसं | आदिवद्भिः |
| āduḥ | āduṣā | ādivān | ādivāṁsam | ādivadbhiḥ |
| जुहुवुः | जुहुवुषा | जुहुवान् | जुहुवांसं | जुहुवद्भिः |
| juhuvuḥ | juhuvuṣā | juhuvān | juhuvāṁsam | juhuvadbhiḥ |
| रुरुधुः | रुरुधुषा | रुरुध्वान् | रुरुध्वांसं | रुरुध्वद्भिः |
| rurudhuḥ | rurudhuṣā | rurudhvān | rurudhvāṁsam | rurudhvadbhiḥ |

§417. In five verbs, where the insertion of इ *i* before वस् *vas* is optional (§ 337, 8), we get the following forms:

| | 3[rd] P. Plur. | Instr. Sing. | Nom. Sing. | Acc. Sing. | Instr. Plur. |
|---|---|---|---|---|---|
| गम् | जग्मुः | जग्मुषा | जग्मिवान्/जगन्वान्[1] | जग्मिवांसं | जग्मिवद्भिः |
| gam | jagmuḥ | jagmuṣā | jagmivān/ jaganvān | jagmivāṁsam | jagmivadbhiḥ |
| हन् | जघ्नुः | जघ्नुषा | जघ्निवान्/ जघ्नवान् | जघ्निवांसं | जघ्निवद्भिः |
| han | jaghnuḥ | jaghnuṣā | jaghnivān/jaghanvān | jaghnivāṁsam | jaghnivadbhiḥ |
| विद् | विविदुः | विविदुषा | विविद्वान्/ विविदिवान् | विविद्वांसं | विविद्वद्भिः |
| vid | vividuḥ | vividuṣā | vividvān or vividivān | vividvāṁsam | vividvadbh |
| विश् | विविशुः | विविशुषा | विविश्वान् or विविशिवान् | विविश्वंसं | विविश्वद्भिः |
| viś | viviśuḥ | viviśuṣā | viviśvān or viviśivān | viviśvaṁsam | viviśvadbhiḥ |
| दृश् | ददृशुः | ददृशुषा | ददृश्वान् or ददृशिवान् | ददृश्वांसं | ददृश्वद्भिः |
| dṛś | dadṛśuḥ | dadṛśuṣā | dadṛśvān or dadṛśivān | dadṛśvāṁsam | dadṛśvadbhiḥ |

§ 418. The participle of the reduplicated perfect Ātmanepada is formed by dropping इरे *ire*, the termination of the 3[rd] pers. plur. Ātm. and substituting आन *āna*.

बभूविरे babhuvire- बभूवानः babhūvānaḥ
चक्रिरें cakrire- चक्राणः cakrānaḥ

1. The same optional forms run through all the Pada and Bha cases.

दिदिरे dadire- ददान: dadānaḥ

§ 419. The participle present Ātmanepada has two terminations, - मान *ṁāna* for verbs of the First Division (§295), आन *āna* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Ātm., drop the termination न्ते *nte*, and replace it by मान: *mānaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Ātm. drop the termination अते ate, and replace it by आन: *ānaḥ*.

| First Division. | Second Division. |
|---|---|
| भवन्ते bhava-ntc-- भवमान: bhava-mānaḥ | सुन्वते sunv-ātc-- सुन्वान: sunv-ānaḥ |
| तुदंते tuda-ntc-- दीव्यमान: dīvya-mānaḥ | आप्नुवते āpnuv-atc- आप्नुवान: āpnuvānaḥ |
| दीव्यंते dīvya-ntc-- दीव्यमान: dīvya-mānaḥ | तन्वते tanv-atc-- तन्वान: tanv-ānaḥ |
| चोरयंते coraya-ntc- चोरयमाण: coraya-māṇaḥ | क्रीयते krīṇ-ātc- क्रीणान: krīṇ-ānaḥ |
| ass. तुद्यंते tudya-ntc- तुद्यमान: tudya-mānaḥ | अदते ad-atc- अदान: ad-ānaḥ |
| aus. भावयंते bhāvaya-ntc- भावयमान: bhāvaya-mānaḥ | जुह्वते juhv-atc- जुह्वान: juhv-ānaḥ |
| cs. बुभूषंते bubhūṣa-ntc; बुभूषमाण: bubhūṣa-māṇaḥ | रुंधते rundh-atcṭ रुंधान: rundh-āna |

§ 420. The participle of the future in the Ātmanepada is formed by adding मान: *mānaḥ* in the same manner.

भविष्यंते bhaviṣya-nte- भविष्यमाण: bhaviṣya-māṇaḥ
नेष्यंते neṣya-nte- नेष्यमाण: neṣya-māṇaḥ
तोत्स्यंते totsya-nte- तोत्स्यमान: totsya-mānaḥ
एधिष्यंते edhiṣya-nte- एधिष्यमाण: edhiṣya-māṇaḥ

§ 421. The participles of the present and future passive are formed by adding मान: *mānaḥ* in the same manner.

| | |
|---|---|
| भूयंते bhūya-ntc- भूयमान: bhūya-mānaḥ | भाविष्यंते–भाविष्यमाण: |
| बुध्यंते budhya-ntc- बुध्यमान: budhya-mānaḥ | bhāviṣya-ntc-bhāviṣya-māṇaḥ |
| स्तूयंते stūya-ntc– स्तूयमान: stūya-mānaḥ | नायिष्यंते–नायिष्यमाण: |
| क्रियंते kṛya-ntc– क्रियमाण: kṛya-māṇaḥ | nāyiṣya-ntc-nāyiṣya-māṇaḥ |
| भाव्यंते bhāvya-ntc– भाव्यमान: bhāvya-mānaḥ | Or likc thc Part. Fut. Ātm. |

The Past Participle Passive in त: *taḥ* and the Gerund in त्वा *tvā*.

§ 422. The past participle passive is formed by adding तः *taḥ* or नः *naḥ* to the root. कृ *kṛ*, कृतः *kṛtaḥ*, done, masc.; कृता *kṛtā*, fem.; कृतं *kṛtam*, neut. लू *lū*, लूनः *lūnaḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i,* always from their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 322. D.)

Besides being averse to the insertion of intermediate इ *i* the participial termination त *ta*, having always the Udātta, is one of those which have a tendency to weaken verbal bases (§See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvā* to the root. कृ *kṛ*, कृत्वा *kṛtvā*, having done. पू *pū*, पूत्वा *pūtvā* or, from पूङ् *pūṅ*, पवित्वा *pavitvā*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the base, the general rule is that त्वा *tvā* without intermediate इ *i* weakens, with intermediate इ i strengthens the root (Pāṇ. 1, 2,18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations त *ta* and त्वा *tvā* together, as they agree to a great extent, though not altogether.

1. तः *taḥ* and त्वा *tvā*, with intermediate इ *i.*

§ 424. If तः *taḥ* takes intermediate इ *i,* it may in certain verbs produce Guṇa. In this case the Guṇa before त्वा *tvā* is regular.

शी śī, to lie down, शयितः śayitaḥ (Pāṇ. 1, 2, 19); शयित्वा śayitvā.

स्विद् svid, to sweat, स्वेदितः sveditaḥ or स्विन्नः svinnaḥ; स्वेदित्वा sveditvā.

मिद् mid, to be soft, मेदितः meditaḥ; मेदित्वा meditvā.

क्ष्विद् kṣvid, to drip, क्ष्वेदितः kṣveditaḥ; क्ष्वेदित्वा kṣveditvā.

धृष् dhṛṣ, to dare, धर्षितः dharṣitaḥ; धर्षित्वा dharṣitvā.

मृष् mṛṣ, to bear, मर्षितः marṣitaḥ (patient), (Pāṇ. 1. 2, 20); मर्षित्वा marṣitvā.

पू pū, to purify, पवितः pavitaḥ (Pāṇ.1.2,20); पवित्वा pavitvā, from पूङ् pūṅ. See No.156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त ta with intermediate इ *i,* if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitam* or द्योतितं *dyotitam*, it has been ṣining. (Pāṇ. 1, 2, 21.)

§ 426. If त्वा *tvā* takes intermediate इ *i,* it requires, as a general rule, Guṇa (Pāṇ. 1. 2, 18), or at all events does not produce any weakening of the base. वृत् *vṛt*, to exist, वर्तित्वा *vartitvā*. स्रंस् *sraṁs*, to fall, स्रंसित्वा *sraṁsitvā* (Pāṇ. 1. 2, 23). पू *pū* (i. e. पूङ् pūṅ), to purify, पवित्वा *pavitvā* (Pāṇ. 1. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य् *ya* or व् *v*, preceded by इ, ई *ī* or उ, ऊ *ū*, take Guṇa optionally (Pāṇ. 1. 2, 26); द्युत् dyut, to shine, द्योतित्वा dyotitvā or द्युतित्वा *dyutitvā*. The same option applies to तृष् *tṛṣ*, to thirst; मृष् *mṛṣ*, to bear; कृश् *kṛś,* to attenuate (Pāṇ. 1. 2, 25); तृषित्वा *tṛṣitvā* or तर्षित्वा *tarṣitvā*.

§ 427. Though taking intermediate इ *i,* त्वा *tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. 1. 2, 18); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *muṣ*, to steal, मुषित्वा *muṣitvā*; ग्रह् *grah*, to take, गृहीत्वा *gṛhītvā*; मृड् *mṛḍ*, to delight, मृडित्वा *mṛḍitvā* (Pāṇ. 1. 2, 7); मृद् *mṛd*, to rub, मृदित्वा *mṛditvā*; गुध् *gudh*, to cover, गुधित्वा *gudhitvā*; क्लिश् *kliś*, to hurt, क्लिशित्वा *kliśitvā*; वद् vad, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *uṣitvā*.

§ 428. Roots ending in थ् *th* or फ् *ph*, preceded by a nasal, may or may not drop the nasal before त्वा *tvā* (Pāṇ. 1. 2, 23); ग्रंथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वंच् *vañc*, to cheat, and लुंच् *luñc*, to pluck (Pāṇ. 1. 2, 24); वंचित्वा *vañcitvā* or वचित्वा *vacitvā*.

II. त: *taḥ and* त्वा *tvā, without intermediate* इ *i.*

§ 429. Roots ending in nasals lengthen their vowel before त: taḥ and त्वा *tvā* (Pāṇ. VI. 4, 15). शम् *śam*, to rest, शांत: *śāntaḥ,* शांत्वा *sāntvā*.

क्रम *kram*, to step, may or may not lengthen its vowel before त्वा *tvā* (Pāṇ. VI. 4, 18). क्रम *kram*, क्रांत: *krāntaḥ*, क्रांत्वा *krāntvā* or क्रंत्वा *krantvā*; also क्रमित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before त: *taḥ* and त्वा *tvā* (Pāṇ. VI. 4, 37.)

यम् *yam*, to check, यत: *yataḥ*, यत्वा *yatvā*[1]; रम् *ram*, to sport, रत: *rataḥ*; नम् *nam*, to bend, नत: *nataḥ*, नत्वा *natvā*; हन् *han*, to kill, हत: *hataḥ*, हत्वा *hatvā*; गम् *gam*, to go, गत: *gataḥ* गत्वा *gatvā*; मन् *man*, to think, मत: *mataḥ*; वन् *van*, to ask; तन् *tan*, to stretch, तत: *tataḥ*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in न् *n*.

Note--Of the same verbs those ending in न् *n* drop the nasal before the gerundial य *ya* and insert त् *t*; प्रमत्य pramatya (Pāṇ. VI. 4, 38); those ending in म् *m* may or may not drop the nasal before the gerundial य *ya*; प्रगत्य *pragatya* or प्रगम्य *pragamya*..

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जात: *jātaḥ*, जात्वा *jātvā*; सन् san, to obtain, सात: *sātaḥ*, सात्वा *sātvā*; खन् *khan*, to dig, खात: *khātaḥ*, खात्वा *khātvā*.

Roots ending in छ् *ch*, or व् *v*, substitute श् *ś* and ऊ *ū*. (Pāṇ. VI. 4, 19.)

प्रछ् *prach*, to ask, पृष्ट: *priṣṭaḥ* (§ 125), पृष्ट्वा *priṣṭvā*; दिव् *div*, to play, द्यून: *dyūnaḥ*, द्यूत्वा *dyūtvā*.

2. Roots ending in र्छ् *rch*, or र्व् *rv*, drop their final consonant. (Pāṇ. VI. 4, 21).

मूर्छ् *mūrch*, to faint, मूर्त: *mūrtaḥ*; तुर्व् *turv*, to strike, तूर्ण: *tūrṇaḥ*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ū*. (Pāṇ. VI. 4, 20).

ज्वर् *jvar*, to ail, जूर्ण: *jūrṇaḥ*, जूर्त्वा *jūrtvā*; त्वर् *tvar*, to hasten, तूर्ण: *tūrṇaḥ* तूर्त्वा *tūrtvā*; स्रिव् *sriv*, to dry, स्रूत: *srūtaḥ*, स्रूत्वा *srūtvā*; स्रव् *av*, to protect, ऊत: *ūtaḥ*, ऊत्वा *ūtvā*; मव् *mav*, to bind, मूत: *mūtaḥ*, मूत्वा *mūtvā*.

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1. See verbs without intermediate इ i. (§ 332, 13, and 16.)

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्यै *dhyai*, to meditate, ध्यात: *dhyātaḥ*, ध्यात्वा *dhyātvā*: or ई *ī*; गै *gai*, to sing, गीत: *gītaḥ*, गीत्वा *gītvā*. Final ए *e* and आ *ā*, too, are changed to ई *ī*: या *yā*, to drink, पीत: *pītaḥ*, पीत्वा *pītvā*: धे *dhe*, to suck, धीत: *dhītaḥ*, धीत्वा *dhītvā*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दित: *ditaḥ*, दित्वा *ditvā* (Pāṇ. VII. 4, 40); सो *so*, to finish, सित: *sitaḥ*, सित्वा *sitvā*; मा *mā*, to measure, मित: *mitaḥ*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थित: *sthitaḥ*, स्थित्वा *sthitvā*; धा *dhā*, to place, हित: *hitaḥ*, हित्वा *hitvā* (Pāṇ. VII. 4, 42); हा *hā*, to leave (हीन: *hīnaḥ*), हित्वा *hitvā* (Pāṇ. VII. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *cho*, to cut, substitute इ *i*, or take the regular आ ā. शो *śo*, शित: *śitaḥ* or शात: *śātaḥ*, शित्वा *śitvā* (Pāṇ. VII. 4, 41).

§ 436. Exceptional forms:

दा *dā*, to give, forms दत्त: *dattaḥ*[1], दत्वा *dattvā* (Pān, VII. 4, 46).

स्फाय् *sphāy*, to grow, forms स्फीत: *sphītaḥ* (Pāṇ. VI. 1, 22).

स्त्यै *styai*, to call (with प्र *pra*), forms प्रस्तीत: *prastītaḥ* (Pn. VI. 1, 23). and प्रस्तीम: *prastīmaḥ* (Pāṇ. VIII. 2, 54).

श्यै *śyai*, to curdle, forms शीन: *śīnaḥ*, and शीत: *śītaḥ*, cold; but संश्यान: *saṁśyānaḥ*, rolled up (Pāṇ. VI. 24, 25).

प्याय् *pyāy*, to grow, forms पीन: *pīnaḥ*; but प्यान: *pyānaḥ* after certain prepositions (Pāṇ. VI. 1, 28)

§ 437. The verbs which take Samprasāraṇa before त: *taḥ* and त्वा *tvā* have been mentioned in § 393. as undergoing the same change in the benedictive and passive. वच् *vac*, to speak, उक्त: *uktaḥ*, उक्ता *uktvā*, etc.

§ 438. Roots which can lose their nasal (§ 345, 10) lose it before त: *taḥ* and त्वा *tvā* स्रंस् sraṁs, to tear, स्रस्त: *srastaḥ*, स्रस्त्वा *srastvā*.

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1. After prepositions ending in vowels, द da may be dropt, and the final इ i and उ u of preposition lengthened. प्रदत्त: pradattaḥ, प्रत्त: prattaḥ; सुदत्त: sudattaḥ, सूत्त: sūttaḥ.

But स्कंद् *skand*, to stride, forms its gerund स्कंत्वा *skantvā*, and स्यंद् *syand*, to flow, स्यंत्वा *syantvā* (Pāṇ. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannaḥ*, स्यनः *syannaḥ*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *tvā* (Pāṇ. VI. 4, 32). नंष्ट्वा *naṁṣṭvā* or नष्ट्वा *naṣṭvā* (but only नष्टः *naṣṭaḥ*); रंक्त्वा *ranktvā* or रक्त्वा *raktvā* (but only रक्त्वाः *raktaḥ*); मज्ज् *majj*, to dive, मंक्त्वा *manktvā* or मक्त्वा *maktvā* (Pāṇ. VII. I. 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritaḥ*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *cikīrṣati*, चिकीर्षितः *cikīrṣitaḥ*, चिकीर्षित्वा *cikīrṣitvā*.

§ 441. Intensive verbs Ātm. of roots ending in vowels forms the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयितः *cekrīyitaḥ*, चेक्रीयित्वा *cekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidyate*, बेभिदितः *bebhiditaḥ*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कर्ति *carkarti*, चर्क्रितः *carkritaḥ*, चर्करित्वा *carkaritvā*.

नः naḥ instead of तः *taḥ* in the Past Participle.

§ 442. Certain verbs take नः *naḥ* instead of तः *taḥ* in the past participle passive, provided they do not take the intermediate इ *i*. Twenty-one verbs of the Krī class, beginning with लू *lū*, to cut, लूनः *lūnaḥ* (Dhātupāṭha 31, 13; Pāṇ. VIII. 2, 44). The most important are, धूनः *dhūnaḥ*, shaken; जीनः *jīnaḥ*, decayed. Some of them come under the next rule.

2. Twelve verbs of the *Div* class, beginning with सू *sū* (Dhātupāṭ ha 26, 23-35; Pāṇ. VIII. 2, 45). The most important are, दूनः *dūnaḥ*, pained; दीनः *dīnaḥ*, wasted; प्रीणः *prīṇaḥ*, loved.
3. Verbs ending in ॠ *ṝ*, which is changed into ईर् *īr* or ऊर् *ūr*. स्तॄ *strī*, स्तीर्णः *stīrṇaḥ*, spread; शीर्णः *sīrṇaḥ*, injured; दीर्णः *dīrṇaḥ*, torn; जीर्णः *jīrṇaḥ*, decayed.

4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; छिद् *chid*, छिन्नः *chinnaḥ*, cut. But मद् *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उंद् *und*, to wet, the substitution is optional (Pāṇ. VIII. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with an indicatory ओ *o*; भुज् *bhuj* (भुजो *bhujo*, Dhātupāṭha 28, 124), to bend, भुग्नः *bhugnaḥ*.
6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in आ *ā,* or ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā* (Pāṇ. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānaḥ*, faded. Except ध्यै *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pāṇ. VIII. 2, 57); ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, घ्रा *ghrā*, to smell, the substitutional is optional; त्राणः *trānaḥ* or त्रातः *trātaḥ* (Pāṇ. VIII. 2, 56).
7. Miscellaneous participles in नः *naḥ*: पूर्णः *pūrṇaḥ*, only if derived from पूर् *pūr*, and then with an optional form पूरितः *pūritaḥ* (Pāṇ. VII. 2, 27); while the participle of पृ *pṛ* is said to be पूर्तः *pūrtaḥ* (Pāṇ. VIII. 2, 57); क्षीणः *kṣīṇaḥ*, from क्षि *kṣi*, to waste; द्यूनः *dyūnaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)[1]; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pāṇ. VII. 2, 18); also from लग् *lag*, to be in contact with (Pāṇ. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold: ह्रीणः *hrīṇaḥ* or ह्रीतः *hrītaḥ*, ashamed (Pāṇ. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्वः *pakvaḥ*, ripe; शुष्कः

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1. Pān. VIII. 2, 49, allows द्यून dyūna in alls enses of the root दिव् div, except in that of gambling; see Dhātupāṭha 26, 1. द्यून dhūna and परिद्यून paridyūna, pained, come from a different root, दिव् div, to pain, Dhātupāṭha 33, 51.

*śuṣkaḥ*, dry (Pāṇ. VI. 1, 206); क्षाम: *kṣāmaḥ*, weak; कृश: *kṛśaḥ*, thin; प्रस्तीम: *prastīmaḥ*, crowded; फुल्ल: *phullaḥ*, expanded; क्षीव: *kṣīvaḥ*, drunk, etc.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृत: *kṛtaḥ*, done, becomes कृतवान् *kṛtavān*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛtavān*, he has made the mat; or in the feminine सा कृतवती *sā kṛtavatī*, and in the neuter तत्कृतवत् *tat kṛtavat*. They are regularly declined thoughout like adjectives in वत् *vat*.

Gerund in य *ya*.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्य *tya* instead of य ya. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्य *vijitya*. भृ *bhṛ*, to carry, भृत्वा *bhṛtvā*; but संभृत्य *sambhṛtya*, having collected. Except क्षि *kṣi*, which forms प्रक्षीय *prakṣīya*, having destroyed (Pāṇ. VI. 4, 59).

§ 447. Causative bases with short penultimate vowel, keep the causative suffix अय् *ay* before य *ya* (Pāṇ. VI. 4, 56): संगमयति *saṅgamayati*, संगमय्य *saṅgamayya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: तारयति *tārayati*, प्रतार्य *pratārya*, having caused to advance. प्रापयति *prāpayati* forms प्राप्य *prāpya* and प्रापय्य *prāpayya*, having caused to reach (Pāṇ. VI. 4, 57).

§ 448. The verbs called घु *ghu* (§ 392) मा mā,to measure, स्था *sthā*, to stand, गा *gā*, to sing or to go, पा *pā*, to drink or to protect, हा *hā*, to leave, सो *so*, to finish, take आ *ā*, not ई *ī* (Pāṇ. VI. 4, 69). दो *do*, to cut, अवदाय *avadāya*; स्था *sthā*, प्रस्थाय prasthāya. But पा *pā*, to drink, may form प्रपीय *prapīya* (Sār).

§ 449. Verbs ending in म् *m*, which do not admit of intermediate इ *i*, may or may not drop their म् *m*. Ex. नम् *nam*, to bow, प्रणम्य· *praṇamya* or प्रणत्य *praṇatya*; गम् *gam*, to go, आगम्य *āgamya* or आगत्य *āgatya*. Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal. Ex. हन् *han*, प्रहत्य *prahatya*; तन् *tan*, प्रतत्य *pratatya*[1]. खन् *khan* and जन् *jan* form खन्य *khanya* or खाय *khāya*, जन्य *janya* or जाय *jāya*.

§ 450. Verbs ending in ॠ *rī* change it to ईर् *īr*, and, after labials, into ऊर् *ūr*. Ex. वितीर्य *vitīrya*, having crossed; संपूर्य *sampūrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus वे *ve*, to weave, forms प्रवाय *pravāya*; ज्या *jyā*, to fail, उपज्याय *upajyāya*; व्ये *vye*, to cover, प्रव्याय *pravyāya*, but after परि *pari* optionally परिव्याय *parivyāya* or परिवीय *parivīya* (Pāṇ. VI. I, 41-44).

§ 452. Some verbs change final इ *i* and ई *ī* into आ *ā*. Thus मी *mī*, मीनाति *mīnāti*, he destroys, and मि *mi*, मिनोति *minoti*, he throws, form निमाय *nimāya*; दी *dī*, to destroy. उपदाय *upadāya*; ली *lī*, to melt, optionally विलाय *vilāya* or विलीय *vilīya* (Pāṇ. VI. I. 50-51).

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1. Versus memorialis of these verbs : रमिर्यमिनमी हंतिरनुदात्ता गमिर्मनिः। तनु अण् धिण् ॠणुकृणु वनु मनु तृणु घृणु।।

# CHAPTER 17

## Verbal Adjectives.

### Verbal Adjectives in तव्यः *tavya* (or tavyaḥ), अनीयः *anīyaḥ*, and यः *yaḥ* (or yaḥ and yaḥ).

§ 453. These verbal adjectives (called Kṛtya) correspond in meaning to the Latin participles in ndus, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः *kartavyaḥ*, करणीयः *karaṇīyaḥ*, कार्यः *kāryaḥ*[1] , faciendus. Ex. धर्मस्त्वया कर्तव्यः *dharmastvayā* kartavyaḥ, right is to be done by thee.

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and isntead of ता *tā* put तव्यः *tavyaḥ*.

Thus दा dā, to give दाता dātā   दातव्यः dātavyaḥ दानीयः dānīyaḥ देयः deyaḥ

गै gai, to sing गाता gātā   गातव्यः gātavaḥ गानीयः gānīyaḥ गेयः geyaḥ

जि ji, to conquer जेता jetā   जेतव्यः jetavyaḥ जयनीयः jayanīyaḥ   जेयः jeyaḥ

| | | | | |
|---|---|---|---|---|
| भू | भविता | भवितव्यः | भवनीयः | भव्यः |
| bhū, to be | bhavitā | bhavitavyaḥ | bhavanīyaḥ | bhavyaḥ |
| कृ | कर्ता | कर्तव्यः | करणीयः | कार्यः |
| kṛ, to do | kartā | kartavyaḥ | karaṇīyaḥ | kāryaḥ |
| जॄ | जरिता | जरितव्यः | जरणीयः | जार्यः |
| jṝ, to grow old | jarītā | jaritavyaḥ | jaraṇīvaḥ | jāryaḥ |
| क्ष्विद् | क्ष्वेदिता | क्ष्वेदितव्यः | क्ष्वेदनीयः | क्ष्वेद्यः |
| kṣvid, to sweat | kṣveditā | kṣveditavyaḥ | kṣvedanīyaḥ | kṣvedyaḥ |
| बुध् | बोधिता | बोधितव्यः | बोधनीयः | बोध्यः |
| budh, to know | bodhitā | bodhitavyaḥ | bodhanīyaḥ | bodhyaḥ |
| कृष् | कर्ष्टा or क्रष्टा | कर्ष्टव्यः or क्रष्टव्यः | कर्षणीयः | कृष्यः |
| kṛṣ, to draw | karṣṭā/kraṣṭā | karṣṭavyaḥ/kraṣṭavyaḥ | karṣaṇīvaḥ | kṛṣyaḥ[3] |

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1. Another suffix for forming verbal adjectives is एलिमः elimaḥ, which is, howevere, of rare occurrence; पच् pac, to cook, पचेलिमा माषाः pacelimā maṣāḥ, beans fit to cook; भिदेलिमः bhidelimaḥ, brickle, fragile. (Pān. III. 1, 96. vārt).
3. § 456, 3.

| | | | | |
|---|---|---|---|---|
| कुच् kuc[4], | कुचिता | कुचितव्य: | कुचनीय: | कुच्य: |
| to squeeze | kucitā | kucitavyaḥ | kucanīyḥ | kucyaḥ |
| मिह् mih, | मेढा | मेढव्य: | मेहनीय: | मेह: |
| to sprinkle | meḍhā | meḍhavyaḥ | mehanīyaḥ | mehaḥ |
| गम् gam, | गंता | गंतव्य: | गमनीय: | गम्य: |
| to go | gantā | gantavyaḥ | gamanīyaḥ | gamyaḥ |
| दृश dṛś, | द्रष्टा | द्रश्व्य: | दर्शनीय: | दृश्य: |
| to see | draṣṭā | draṣṭavyaḥ | darsanīyaḥ | dṛśyaḥ |
| दंश् danś, | दंष्टा | दंष्टव्य: | दंशनीय: | दंश्य: |
| to bite | daṁṣṭā | daṁṣṭavyaḥ | daṁśanīyaḥ | daṁśyaḥ |
| Caus. भावय् bhāvay, to | भावयिता | भावयितव्य: | भावनीय: | भाव्य: |
| cause to be | bhāvayitā | bhāvayitavyaḥ | bhāvanīyaḥ | bhāvyaḥ |
| Des. बुभूष् bubhuṣ, to | बुभूषिता | बुभूषितव्य: | बुभूषणीय: | बुभूष्य: wish to be |
| | bubhūṣitā | bubhūṣitavyaḥ | bubhuṣaṇīyaḥ | bubhūṣyaḥ |
| Int. बोभूय् bobhūy | बोभूयिता | बोभूयितव्य: | बोभूयनीय: | बोभूय्य: |
| | bobhūyitā | bobhūyitavyaḥ | bobhūyanīyaḥ | bobhūyyaḥ |
| Int. बोभू bobhū | बोभविता | बोभवितव्य: | बोभूवनीय: | बोभूव्य: |
| | bobhavitā | bobhavitavyaḥ | bobhūvanīyaḥ | bobhūvyaḥ |
| Int. बेभिद्य् | बेभिदिता | बेभिदितव्य: | बेभिदनीय: | बेभिद्य: |
| bebhidy | bebhiditā | bebhiditavyaḥ | bebhidanīyaḥ | bebhidyaḥ |

§ 455. In order to form the adjective in अनीय: *anīyaḥ*, it is generally sufficient to take the root as it appears before तव्य: *tavyaḥ*, omitting, however, intermediate इ *i*, and putting अनीय: *anīyaḥ* instead. Guṇa-vowels before अनीय: *anīyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोध्यति *bodhayati*, बोधनीय: *bodhanīyaḥ*, भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीय: *bebhidanīyaḥ*.

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4. Never takes Guṇa (§ 345, note), except before terminations which have ऋ ṛī or ङ ṅ. This termination is न्यत् nyat.

§ 456. In order to form the adjective in यः *yaḥ* (न्यत् *nyat*, etc.) it is generally sufficient to take the adjective in अनीयः *aniyaḥ* and to cut off अनी *anī*. Thus भवनीयः *bhav-anī-yaḥ* becomes भव्यः *bhavyaḥ*; चेतनीयः *cet-anī-yaḥ*, चेत्यः *cetyaḥ*; वयनीयः *vay-anī-yaḥ*, वेयः *veyaḥ*; बोधनीयः *bodh-anī-yaḥ*, बोध्यः *bodhyaḥ*. A few more special rules, however, have been to be mentioned:

1. Final आ *ā*, ए *e*, ऐ *ai*, ओ *o*, becomes ए *e*. दा *dā*, to give, देयः *deyaḥ*; गै *gai*, to sing, गेयः *geyaḥ*. (Pāṇ. III. 1, 98; VI. 4, 65.)
2. Final इ *i* and ई *ī* take Guṇa, as before अनीय *anīya*; जि *ji*, जेयः *jeyaḥ*, to be conquered, different from जय्यः *jayyaḥ*, conquerable; क्षि *kṣi*, to destroy, क्षेयः *kṣeyaḥ* different from क्षय्यः *kṣayyaḥ*, destructible (Pān, VI. 1, 81). Final उ *u* and ऊ *ū*, under the same circumstances, are changed to अव् *av*, or, after अवश्य *avaśya*, when a high degree of necessity is expressed, to आव् *āv*; भव्यः *bhavyaḥ* or अवश्यभाव्यः *avaśyabhāvyaḥ*; विप्रेण शुचिना भाव्यं *vipreṇa śucinā bhāvyam*, a Brāhman must be pure. Final उ *u* if it appears as उव् *uv* before अनीय *anīya*, appears as ऊ *ū* before य *ya*; गु *gu*, to sound, गुवनीय *guvanīya*, गूय *gūya*.
3. Final ऋ *ṛ* and ॠ *rī* before यः *yaḥ*, but not before अनीयः *anīyaḥ*, take Vṛddhi instead of Guṇa. कार्यः *kāryaḥ*; पार्यः *pāryaḥ*, (Pāṇ. III. 1, 120, 124).
4. Penultimate ऋ *ṛ*, and ॠ *ṝ*, which takes Guṇa before अनीयः *anīyaḥ*, does not take Guṇa before यः *yaḥ*, with few exceptions; वृध्यः *vṛdhyaḥ*, दृश्यः *dṛśyaḥ* (Pāṇ. III. 1, 110). But कृप् *kṛp*, to do, forms कल्प्यः *kalpyaḥ*; चृत् *cṛt*, to kill, चर्त्यः *cartyaḥ* (Pāṇ. III. 1, 110); वृष् *vṛṣ*, to sprinkle, वृष्यः *vṛṣyaḥ* or वर्ष्यः *varṣyaḥ* (Pāṇ. III. 1, 120). Penultimate ॠ *rī* becomes ईर् *īr*; कृत् *kṛt*, कीर्त्यः *kīrtyaḥ*.
5. Penultimate इ *i* and उ *u* take Guṇa before यः *yaḥ*, as before अनीयः *anīyaḥ*; विद् *vid*, वेद्यः *vedyaḥ*; शुष् *śuṣ*, शोष्यः *śoṣyaḥ*.
6. Penultimate अ *a*, prosodially short, before यः *yaḥ*, but not before अनीयः *anīyaḥ*, is lengthened, unless the final consonant is a labial (Pāṇ. III. 1, 98; 124); हस् *has*, to laugh, हास्यः *hāsyaḥ*;

वह् *vah*, वाह्यः *vāhyaḥ*. But शप् *śap*, to curse, शप्यः *sapyaḥ*; लभ् *labh*, लभ्यः *labhyaḥ*. The अ *a* remains likewise short in शक्यः *śakyaḥ*, from शक् *śak*, to be able; in सह्यः *sahyaḥ*, from सह् *sah*, to bear (Pāṇ. III. 1, 99), and some other verbs[1]. खन् *khan* forms खेयः *kheyaḥ* (Pāṇ. III. 1, 111), which, however, may be derived from खै *khai*, to dig; हन् *han*, वध्यः *vadhyaḥ* or घात्यः *ghātyaḥ*.

§ 457. The following are a few derivatives in यः *yaḥ*, formed against the general rules:

गुह् *guh*, to hide, may form गुह्यः *guhyaḥ* or गोह्यः *gohyaḥ* (Pāṇ. III;. 1, 109, Kāśikā); जुष् *juṣ*, to cherish, जुष्यः *juṣyaḥ*; ग्रह् *grah*, to take, गृह्यः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pāṇ. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brāhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pān III. 1, 107. ब्रह्मभूयं गतः *brahmabhūyam gataḥ*, arrived at Brahmahood); शास् *śās*, to rule, शिष्यः *śiṣyaḥ*, pupil.

We find त् *t* inserted before यः *yaḥ*, is analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृञ् *vṛ*, to choose, वृत्यः *vṛtyaḥ*; दृ *dri*, to regard, दृत्यः *dṛtyaḥ*; भृ *bhṛ*, to bear, भृत्यः *bhṛtyaḥ*; कृ *kṛ*, to do, कृत्यः *kṛtyaḥ*, But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुह्यः *guhyaḥ* and गोह्यः *gohyaḥ* both occuṛ; दुह्यः *duhyaḥ* and दोह्यः *dohyaḥ*, etc.

§ 458. Verbs ending in च् *c* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (ayat) requires the lengthening of the vowel. पच् *pac*, पाक्यं *pākyam*; भुज् *bhuj*, to enjoy,

1. Pāṇini (III. 1, 100) mentions only गद् gad, मद् mad, चर् car, यम् yam, if used without preposition. The Sārasvatī (117. 7,. 7) includes among the Sakādi verbs, शक् sak, सह् sah गद् gad, मद् mad, चर् car, यम् yam, तक् tak, शस् śas, चत् cat, यत् yat, पत् pat, जम् jam हन् han. (वध् vadh), शल śal, रुच ruc.

भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pāṇ. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitition of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāc*, रुच् *ruc*, प्रवच् *pravac*, ऋच् *ṛc*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vṛaj*, वंच् *vañch* (to go). Thus याज्यं *yājyam*, याच्यं *yācyam*, रोच्यं *rocyam*, प्रवाच्यं *pravācyam*, अर्च्यं *arcyam*, त्याज्यं *tyājyam*, पूज्यं *pūjyam* (Prakṛyā-Kaumudī, p. 55b).

*Inifitive in तुं tum.*

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the तव्य: *tavyaḥ* of the verbal adjective. बुध् *budh*, बोधितुं *bodhitum*. (See bodhitum 454.) Ex. कृष्णं द्रष्टुं व्रजति *kṛṣṇam, draṣṭum vrajati*, he goes to see Kṛṣṇa; भोक्तुं काल: *bhoktum kālaḥ*, it is time to eat.

*Verbal Adverb.*

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhojam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhojam bhojam vrajati*, having eaten and eaten, he goes (Pāṇ. III. 4, 22). It is likewise ussed at the end of compounds; द्वैधंकारं *dvaidhaṁkāram*, having divided; उच्चै:कारं *uccaiḥkāram*, loudly.

# CHAPTER 18

## Causative verbs.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛddhi of their radical vowel, and by the addition of a final इ *i*. The root is then treated as following the *Bhū* class, so that इ *i* appears in the special tenses as अय *aya*. Thus भू *bhū* becomes भावि *bhāvi* and भावयति *bhāvayati*, he causes to be; बुध् *budh* becomes बोधि *bodhi* and बोध्यति *bodhayati*, he causes to know. The accent is on the ā of aya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛddhi are as follows:

1. Final इ *i* and ई *ī*, उ *u* and ऊ *ū*, ऋ *ṛ* and ॠ *ṝ* take Vṛddhi.

   Thus स्मि *smi*, to laugh; स्माययति *smāyayati*, he makes laugh.

   नी *nī*, to lead, नाययति *nāyayati*, he cause to lead.

   प्लु *plu*, to swim, प्लावयति *plāvayati*, he makes swim.

   भू *bhū*, to be भावयति *bhāvayati*, he causes to be.

   कृ *kṛ*, to make, कारयति *kārayati*, he causes to make.

   कृ *kṛ*, to scatter, कारयति *kārayati*, he causes to scatter.

2. Medial इ *i,* उ *u,* ऋ *ṛ*, लृ *ḷ*, followed by a single consonant, take Guṇa; ऋ *rī* becomes ईर् *īr*.

Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know.

   बुध *budh*, to know, बोधयति *bodhayati*, he makes know.

   कृत् *kṛt*, to cut, कर्तयति *kartayati*, he causes to cut.

   क्लप् *klap*, to be able, कल्पयति *kalpayati*, he renders fit.

2. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.

   सद् *sad*, to sit, सादयति *sādayati*, he sets.

   पत् *pat*, to fall, पातयति *pātayati*, he fells.

Exceptions :

1. Most verbs ending in अम् *am* do not lengthen their vowel:
   गम् *gam*, to go, गमयति *gamayati*, he makes go.
   क्रम *kram*, to stride, क्रमयति *kramayati*, he causes to stride.

Verbs in अम् *am* which do lengthen the vowel are.

कम् *kam*, to desire, कामयते *kāmayate*, he desires; Caus. कामयति *kāmayati*, he makes desire.

अम् *am*, to move, अमंति *amati*, he moves; Caus. आमयति *āmayati*, he makes move.

चम् *cam*, to eat, चमति *camati*, he eat; Caus. चामयति *cāmayati*, he makes eat.

शम् *śam*, if it means to see, शाम्यति *śāmyati*, he sees; Caus. शामयति *śāmayati*, he shows; but शमयति *śamayati*, he quite.

यम् *yam*, unless it means to eat, यच्छति *yacchati*; Caus. यामयति *yāmayati*, he extends; but यमयति *yamayati*, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition; नामयति *namayati* or नमयति *namayati*, he bends. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition; वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition, the vowel always ought to remain short (Dh. P. 19, 67).[1]

III. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative

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1. Dhātupāṭha 19, 67. ज्वल ह्वल घल नमां अनुपसर्गाद्वा (मित्) (ज्वलह्वेलत्यनुपसृश्स्यैव वैकल्पिकमित्वबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally mit (i. e. short-voweled), while with preposition they are mit, and nothing else. See, however, Colebrooke, Sanskrit Grammar, P. 317, note.

passive (§ 405). The following list contains the more important among these verbs:

| Root. | *Causative* 3rd Pers. Sing. Pres. Par. | 3rd Pers. Sing. Aor. Passive. |
|---|---|---|
| 1. घट् ghaṭ, to strive | घटयति ghaṭayati | अघटि or अघाटि aghāṭi |
| 2. व्यथ् vyath, to fear. | व्यथयति vyathayati | अव्यथि or अव्याथि avyāthi |
| 3. प्रथ् prath, to be famous | प्रथयति prathayati | अप्रथि or अप्राथि aprāthi |
| 4. म्रद् mrad, to rub | म्रदयति mradayati | अम्रदि or अम्रादि amrādi |
| 5. क्रप् krap, to pity | क्रपयति krapayati | अक्रपि or अक्रापि akrāpi |
| 6. त्वर् tvar, to hurry | त्वरयति tvarayati | अत्वरि or अत्वारि atvāri |
| 7. ज्वर् jvar, to burn with fever | ज्वरयति jvarayati | अज्वरि or अज्वारि ajvāri |
| 8. नट् naṭ, to dance | नट्यति naṭayati | अनटि or अनाटि anāṭi |
| 9. श्रथ् śṛath, to kill | श्रथयति śrathayati | अश्रथि or अश्राथि aśrāthi |
| 10. वन् van, to act[1] | प्रवनयति pravanayati | प्रावनि or प्रावानि prāvāni |
| 11. ज्वल् jval, to shine | प्रज्वलयति prajvalayati | प्राज्वलि or प्राज्वालि prājvāli |
| 12. स्मृ smṛ, to regret | स्मरयति smarayati | अस्मरि or अस्मारि asmāri |
| 13. दृ dṛ, to respect, (not to tear) | दरयति darayati | अदरि or अदारि adāri |
| 14. श्रा śrā, to boil | श्रपयति śrapayati | अश्रपि or अश्रापि aśrāpi |
| 15. ज्ञा jñā, to slay, to please, to sharpen (?), to perceive | ज्ञपयति jñapayati | अज्ञपि or अज्ञापि ajñāpi |
| 16. चल् cal, to tremble | चलयति calayati | अचलि or अचालि acāli |
| 17. मद् mad, to rejoice, etc. | नदयति nadayati | अनदि or अमादि amādi |
| 18. ध्वन् dhvan, to sound, to ring | ध्वनयति dhvanayati | अध्वनि or अध्वानि adhvāni |
| 19. दल् dal, to cut | दलयति dalayati (optional) | अदलि or अदालि adāli |
| 20. वल् val, to cover | वलयति valayati (optional) | अवलि or अवालि avāli |
| 21. स्खल् skhal, to drop | स्खलयति skhalayati (optional) | अस्खलि or अस्खालि askhāli |
| 22. त्रप् trap, to be ashamed | त्रपयति trapayati | अत्रपि or अत्रापि atrāpi |
| 23. क्षै kṣai, to wane | क्षपयति kṣapayati | अक्षपि or अक्षापि akṣāpi |
| 24. जन् jan (Div), nasci | जनयति janayati | अजनि or अजानि ajāni |
| 25. जृ jṛ (Div), to grow old | जरयति jarayati | अजरि or अजारि ajāri |

1. Without a preposition, and optionally with a preposition. See note*.

| | | |
|---|---|---|
| 26. रंज् rañj (Bhū), to hunt, to dye[1] | रजयति or रंज rajayati or rañja- | अरजि or अराजि arāji |
| 27. ग्ला glā[2] or ग्लै glai, to fade | ग्लाप्यति or ग्लापयति glāpayati | अग्लपि or अग्लापि aglāpi |
| 28. स्ना snā, to wash | स्नपयति or स्नापयति snāpayati | अस्नपि or अस्नापि asnāpi |
| 29. वन् van, to cherish | वनयति or वानयति vānayati | अवनि or अवानि avāni |
| 30. फण् phaṇ, to go | फणयति or फाणयति phāṇayati | अफणि or अफाणि aphāṇi |

Note--Some of these verbs are to be considered as mit, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

1. Nearly all verbs ending in आ *ā*, and most ending in ए *e*, ऐ *ai*, ओ *o*, changeable to आ *ā*, insert प् *p* before the causal termination. (Pāṇ. VII. 3, 36).

Thus दा *dā*, to give, ददाति *dadāti*, to gives; दापयति *dāpayati*, he causes to give.

दे *de*, to pity, दयते *dayate*, he pities; दापयति *dāpayati*, he causes pity.

दो *do*, to cut, दाति *dāti* or द्यति *dyati*, he cuts; दापयति *dāpayati*, he causes cutting.

दै *dai*, to purify, दायति *dāyati*, he purifies; दापयति *dāpayati*, he causes to purify.

II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प् *p* with Guṇa or Vṛddhi of the radical vowel; sometimes in lengthening the vowel

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1. If the causative means to hunt, the न् n is rejected; रजयति मृगान् rajayati mṛgān, he hunts deer; रंजयति वस्त्राणि rañjayati vastrāṇi, he dies clothes. We may also from अरंजि arañji, but अरांजि arāñji is wrong, अकारस्योपधात्वाभावंन दीर्घाश्रते: (वा.)
2. With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67-68. See note (on preceding page).

instead of raising it to Guṇa; and frequently in substituting a new base.

१. इ i, to go, in अधीते adhīte, he reads; Caus. अध्यापयति adhyāpayati, he teaches[1]. (Pāṇ. VI. 1, 48).

२. ऋ ṛ, to go, ऋच्छति ṛcchati; Caus. अर्पयति arpayati, he places. (Pāṇ. VII. 3, 36)

३. क्नूय् knūy, to sound क्नूनाति knūnāti; Caus. क्नोपयति knopayati, he causes to sound.

४. क्री krī, to buy, क्रीणाति krīṇāti; Caus. क्रापयति krāpayati, he causes to buy.

५. क्ष्माय् kṣmāy, to tremble, क्ष्मायते kṣmāyate; Caus. क्ष्मापयति kṣmāpayati, he causes to tremble (Pāṇ. VII. 3, 36).

६. चि ci, to collect, चिनोति cinoti; Caus. चापयति cāpayati or regularly चाययति cāyayati, he causes to collect. (Pāṇ. VI. 1, 54).

७. छो cho, to cut, छयति chayti; Caus. छाययति cāyayati, he causes to cut.

८, जागृ jāgṛ, to be awake, जागर्ति jāgarti; Caus. जागरयति jāgarayati, he rouses.

९. जि ji, to conquer, जयति jyati; Caus. जापयति jāpayati, he causes to conquer.

१०. दरिद्रा daridrā, to be poor, दरिद्राति daridrāti; Caus. दरिद्रयति daridrayati, he makes poor.

११. दीधी dīdhī, to shine, दीधीते dīdhīte; Caus. दीधयति dīdhayati, he causes to shine.

१२. दुष् duṣ, to sin, दुष्यति duṣyati; Caus. दूषयति dūṣayati, he causes to sin; also दोषयति doṣayati, he demoralizes. (Pāṇ. VI. 4, 91).

१३. धू dhū, to shake, धूनोति dhūnoti; Caus. धूनयति dhūnayati, he causes to shake.

१४. पा pā, to drink, पिबति pibati; Caus. पाययति pāyayati, he causes to drink; also पै pai, पायति pāyati, to be dry.

१५. पा pā, to protect, पाति pāti; Caus. पालयति pālayati, he protects.

१६. प्री prī, to love, प्रीणाति prīṇātí; Caus. प्रीणायति prīnayati, he delights.

१७. भ्रज्ज् bhrajj, to roast, भृज्जति bhṛjjati; Caus. भ्रज्जयति bhrajjayati, he makes roast, or भर्ज्जयति bharjjayati, from भृज् bhṛj.

१८. भी bhī, to fear, बिभेति bibheti; Caus. भापयते bhāpayate or भीषयते bhīṣ ayate, he frightens; also regularly भाययति bhāyayati. (Pāṇ. VI. 1, 56).

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1. प्रति+इ prati+i, to approach forms its causal regularly when it means to make a person understand, प्रत्याययति pratyāyayati. Otherwise the causative of इ i is formed from गम् gam.

१९. मि mi, to throw, मिनोति minoti, and मी mī, to destroy, मिनाति mināti, form their Caus. like मा mā.

२०. री rī, to flow, or to go, रीयते rīyate; Caus. रेपयति repayati, he makes flow.

२१. रुह् ruh, to grow, रोहति rohati; Caus. रोहयति rohayati, रोपयति ropayati, he causes to grow. (Pāṇ. VII. 3, 43).

२२. ली *lī*, to adhere, लिनाति lināti and लीयते līyate; Caus. लीनयति līnayati, लापयति lāpayati, and लाययति lāyayati; and, if the root takes the form ला lā, also लालयति lālayati (Pāṇ. VII. 3, 39). The meaning varies; see Pāṇ. VI. 1, 48, 51.

२३. वा vā, to blow, वाति vāti; Caus. वाजयति vājayati, if it means he shakes.

२४. वी vī, to obtain, वेति veti; Caus. वापयति vāpayati or वाययति vāyayati, if it means to make conceive. (Pāṇ. VI. 1, 55).

२५. वे ve, to weave, वयति vayati; Caus. वाययति vāyayati, he causes to weave.

२६. वेवी vevī, to conceive, वेवीते vevīte; Caus. वेवयति vevayati.

२७. वे vye, to cover, वयति vyayati; Caus. व्याययति vyāyayati, he causes to cover.

२८. व्ली vlī, to choose, व्लिनाति vlināti; Caus. व्लेपयति vlepayati, he causes to choose.

२९. बद् bad, to fall, शीयते śīyate; Caus, शातयति śātayati, he fells; but not, if it means to move. (Pāṇ. VII. 3, 42).

३०. शो śo, to sharpen, श्यति śyati; Caus शाययति śāyayati, he causes to sharpen:

३१. सिध् sidh, to succeed, सिध्यति sidhyati; Caus. साधयति sādhayati, he performs; but सेधयति sedhayati, he perfoms sacred acts.

३२. सो so, to destroy, स्यति syati; Caus. साययति sāyayati, he causes to destroy.

३३. स्फुर् sphur, to sparkle, स्फुरति sphurati; Caus. स्फारयति sphārayati and स्फोरयति sphorayati, he makes sparkle.

३४. स्फाय् sphāy, to grow, स्फायते sphāyate; Caus. स्फावयति sphāvayati, he causes to grow.

३५. स्मि smi, to smile, स्मयते smayate; Caus. स्मापयते smāpayate, he astonishes; also स्माययति smāyayati, he causes a smile by something. (Pāṇ. VI. 1, 57).

३६. ह्री hī, to be ashamed, जिह्रेति jihreti; Caus. ह्रेपयति hrepayati, he makes ashamed. (Pāṇ. VII. 3, 36).

३७. ह्वे hve, to call, ह्वयति hvayati; Caus. ह्वाययति hvāyayati, he causes to call.
३८. हन् han, to kill, हंति hanti; Caus. घातयति ghātayati, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the *Cur* class, there is no necessity for giving here a complete paradigm. Like *Cur* verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ kṛ, as causative, forms Pres. Par. and Ātm. कारयति, ते, *kārayati, -te*; Impf. अकारयत्, त, *akārayat*, -ta; Opt. कारयेत्, त, *kārayet, -ta*; Imp. कारयतु, तां *kārayatu, -tām*; Red. Perf. कारयांचकार, चक्रे, *kārayāñcakāra*, -cakre (§ 342); Aor. अचीकरत्, त, *achīkarat, -ta;* Fut. कारयिष्यति, ते, *kārayiṣyati, -te*; Cond. अकारयिष्यत्, त, *akārayiṣ yat, -ta*; Per. Fut. कारयिता *kārayitā*; Ben. कार्यात् *kāryāt*; कारयिषीष्ट *kārayiṣīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399); but the root remains the same as it would have been with अय् *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोप्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Ātmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय् *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut भावयिष्ये bhāvayiṣye or भाविष्ये bhāviṣye.

Cond. अभावयिष्ये abhāvayiṣye or अभाविष्ये abhāviṣye.

Per. Fut. भावयिताहे bhāvayitāhe or भाविताहे bhāvitāhe.

Ben. भावयिषीय bhāvayiṣīya or भाविषीय bhāviṣīya.

First Aor. I. I. p. अभावयिषि *abhāvayiṣi* or अभाविषि *abhāviṣi*.

1. p. अभाववि‌ष्ठाः *abhāvayiṣṭhāḥ* or अभाविष्ठाः *abhāviṣṭhāḥ*.
2. p. अभावि *abhāvi*.

## CHAPTER 19

### Desiderative verbs.

§ 467. Desiderative bases are formed by reduplication, the pecularities of which have to be treated separately, and by adding स् *s* to the root. Thus from भू *bhū*, to be, बुभूष् *bubhūṣ*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like *Tud* roots. बुभूषामि *bubhūṣāmi*, बुभूषसि *bubhūṣasi*, बुभूषति *bubhūṣati*, बुभूषावः *bubhūṣ āvaḥ*, etc.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividiṣ*, to wish to know; from तॄ *tṝ*, to cross, तितरिष् *titariṣ* or तितरीष् *titarīṣ*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be state that bases ending in one consonants may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुध् *budh* forms बुबोधिषति *bubodhiṣati*; दिव् div, दिदेविषति *dideviṣati*: also कृ *kṛ*, चिकरिषति *cikariṣati*; दृ *dṛ*, दिदरिषति *didariṣati*. But भिद् *bhid*, Des. बिभित्सति *bibhitsati* (Pāṇ. I, 2, 10); गुह् *guh*, जुघुक्षति *jughukṣati* (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rurudiṣati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutiṣate* or दिद्योतिषते *didyotiṣate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्सति *suṣupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rurudiṣati*; विद् *vid*, to know, विविदिषति *vividiṣati*; मुष् *muṣ*, to steal, मुमुषिषति *mumuṣiṣati*. (Pāṇ. 1, 2, 8).

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*

Verbs beginning with consonants, and ending in any single consonant, except य् *y* or व् *v*, and having इ *i* or उ *u* for their vowel (Pāṇ. 1, 2, 26).

द्युत् *dyut*; दिद्युतिषते *didyutiṣate* or दिद्योतिषते *didyotiṣate*.

But दिव् *div*, दिदेविषति *dideviṣati* or, without इ *i*, दूद्यूषति *dudyūṣati* (Pāṇ. VII. 2, 49); वृत *vṛt*, विवर्तिषते *vivartiṣate* or विवृत्सति *vivṛtsati*.

3. Verbs ending in इ i or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final ऋ *ṛ* and ॠ *rī* become ईर् *īr*, and, after labials, ऊर् *ūr*. (Pāṇ.VI. 4, 16).

जि *ji*, to conquer, जिगीषति *jigīṣati*; यु *yu*, to mix, युयूषति *yuyūṣati*.

कृ *kṛ*, to do, चिकीर्षति *cikīrṣati*; तृ *tṛ*, to cross, तितीर्षति *titīrṣati*.

मृ *mṛ*, to die, मुमूर्षति *mumūrṣati*; पृ *pṛ*, to fill, पुपूर्षति *pupūrṣati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayiṣate*; पू *pū*, to purify, पिपविषते *pipaviṣate*; गृ *gṛ*, to swallow, जिगरिषति *jigariṣati*; दृ *dṛ*, to respect, दिदरिषते *didariṣate*.

4. गम् *gam*, to go, as a substitute for इ *i*, to go, and हन् *han*, to kill, lengthen their vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 16)

गम् *gam*, अधिजिगांसते *adhijigāṁsate*, he wishes to read; but जिगमिषति *jigamiṣati*, he wishes to go.

5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. VI. 4, 17).

तन् *tan*, तितांसति *titāṁsati* or तितंसति *titaṁsati*; but also तितनिषति *titaniṣati*. (Pāṇ. VII. 2, 49, vārt).

6. सन् *san*, to obtain, drops its न् *n* and lengthens the vowel before the स् *s* of the desiderative. (Pāṇ. VI. 4, 42).

सन् *san*, सिषासति *siṣāsati*; but सिसनिषति *sisaniṣati*.

7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रछ् *prach*, to ask, shorten their bases by Samprasāraṇa (Pāṇ. 1, 2, 8).

ग्रह् *grah*, जिघृक्षति *jighrikṣati*. स्वप् svap, सुषुप्सति *suṣupsati*. प्रछ् *prach*, पिपृच्छिषति *piprcchiṣati*.

8. The following verbs shorten their vowel to इ *i* before the स् *s* of the desiderative, insert त् *t* (Pāṇ. VII. 4, 54), and reject the reduplication.

मी *mī* (मीनाति *mīnāti*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *misati*.

मा *mā* (माति *māti*, to measure, मिमीते *mimīte*, to measure, मयते *mayate*, to change), Des. मितसति *mitsati*, मित्सते *mitsate*.

दा *dā* (ददाति *dadāti*, to give, dāñ, Dh. P. 25, 9, dān, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, dāp, Dh. P. 24, 51, because it is not ghu, of § 392; दयते *dayate*, to pity, deṇ, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*. धा *dhā* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.

9. Other desideratives formed without reduplication:

रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.

लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.

शक् *śak*; to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिक्षति *śikṣati*.

पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.

पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.

आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.

ज्ञप् *jñap*, to command (ज्ञपयति *jñapayati*), Des. ज्ञीप्सति *jñīpsati*.

ऋध् *ṛdh*, to grow (ऋध्नोति *ṛdhnoti*), Des. ईर्त्सति *īrtsati*.

दंभ् *dambh*, to deceive (दभ्नोति *dabhnoti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhipsati*.

मुच् *much*, to free (मुंचति *muñcati*), Des. मोक्षति *mokṣati* or मुमुक्षते *mumukṣate*, he wishes for spiritual freedom.

राध् *rādh*, to finish (राध्यति *rādhyati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of (Pāṇ. VII. 4, 54, vārt), otherwise, रिरात्सति rirātsati (not रिरित्सति *riritsati*).

§ 472. Certain verbs which are commonly considered to belong to the *Bhū* class are really desiderative bases.

कित् kit, चिकित्सते cikitsate, he cures. गुप् gup, जुगुप्सते jugupsate, he despises.
तिज् tij, तितिक्षते titikṣate, he bears. मान् mān, मीमांसते mīmāṁsate, he investigates.
बध् badh, बीभत्सते bībhatsate, he loathes. दान् dān, दीदांसते dīdāṁsate, he straightens.
शान् śān, शीशांसते śīsāṁsate, he sharpens.

*Reduplication in Desideratives.*

§ 473. Besides and general rules of reduplication given in § 302-319[1], the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base:

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakṣati*; स्था sthā, तिष्ठासति *tiṣṭhāsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛddhi of radical उ *u* or ऊ *ū*, are represented by प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80.)

पू *pū*, पिपावयिषति *pipāvayiṣati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, विभावयिषति *bibhāvayiṣati*, (Red. Aor. अबीभवत् *abībhavat*).

यु *yu*, यियविषयति *yiyaviṣati*, and Caus. Desid. वियावयिषति *viyāvayiṣati*.

जु *ju*, जिजावयिषति *jijāvayiṣati*, (Red. Aor. अजीजवत् *ajījavat*).

But नु *nu*, नुनावयिषति *nunāvayiṣati*, (Red. Aor. अनूनवत् *anūnavat*). See § 375.

§ 475. Roots स्रु *sru*, to flow श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *cyu*, to fall, may under similar

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1. Exceptional reduplication occurs in चिकीषति cikīṣati, besides चिचीषति cicīṣati, from चि ci (Pān. VII. 3, 58); in जिघीषति jighīṣati from हि hi (Pān. VIII. 3, 56), etc.

circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

स्रु *sru*, सिस्रावयिषति *sisrāvayiṣati* or सुस्रावयिषति *susrāvayiṣati*; but the simple desiderative सुस्रूषति *susrūṣati* only.

स्वापय् *svāpay*, the Caus. of स्वप् *svap*, forms सुष्वापयिषति *suṣvāpayiṣati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2).

अश् aś forms अशिश्+इषति aśiś+iṣati.

अट् aṭ forms अटिट्+इषति aṭiṭ+iṣati.

अक्ष् akṣ forms अचिक्ष्+इषति acikṣ+iṣati.

उच्छ् ucch forms उचिच्छ्+इषति ucicch+iṣati.

§ 477. If the roots ends in a double consonant, the first letter of which is न् *n*, द् *d*, or र् *r*, then the second letter is reduplicated.

अर्च् arch, अर्चिचिषयति arcic-iṣati. उंद् und, उंदिदिषति undid-iṣati.

उब्ज् ubj, उब्जिजिषति ubjij-iṣati.

In ईर्ष्य् irṣy the last consonant is reduplicated.

ईर्ष्य् irṣy, ईर्ष्यियिषति īrṣyiy-iṣati or ईर्ष्यिषिषति īrṣyiṣ-iṣati. (Pāṇ, VI. 1, 3. vīrt.)

In the verbs beginning with कंडूयति *kaṇḍūyati* (§ 498) the final य् *y* is reduplicated.

कंडूय् kaṇḍūy, कंडूयियिषति kaṇḍūyiy-iṣati.

# CHAPTER 20

## Intensive Verbs

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness ro frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, etc.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the *Cur* class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् *aṭ*, to go, though beginning with a vowel, forms अटाट्यते *aṭāṭyate*, he wanders about; अश् *aś*, to eat, अशाश्यते *aśāśyate*; ऋ *ṛ*, to go, अरार्यते *arāryate* and अरर्ति *ararti* (Siddh. -Kaum, vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णोनूयते *ūrṇonūyate* (Pāṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *ya* to the end. This ya has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Ātmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyate*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Ātmanepada also may be formed.

Ex. भू *bhū*, बोभवीति *bobhavīti* or बोभोति *bobhoti*.

The Ātmanepada would be बोभूते *bobhūte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhūyitā*, but सोसूचिता *sosūcitā* (Pāṇ. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *ci*, to gather, चेचीयते *chechīyate*; श्रु *śru*, to hear, शोश्रूयते *śośrūyate*. आ *ā* is changed to ई *ī*; धा *dhā*, to place, देधीयते dedhīyate. ॠ *ṝ* becomes ईर् *īr*, or, after labials, ऊर् *ūr*: तॄ tṝ, to cross, तेतीर्यते *tetīryate*; पॄ *prī*, to fill, पोपूर्यते *popūryate*. Final ऋ *ṛ*, however, when following a simple consonant, is changed to रीं *rī*, not to रि *ri*: कृ *kṛ*, to do, चेक्रीयते *chekrīyate*. When following a double consonant it is changed to अर् *ar*: स्मृ smṛ, to remember, सास्मर्यते *sāsmaryate*. These intensive bases are conjugated like bases of the *Div* class in the Ātmanepad. It should be observed, however, that in the general tenses roots ending in vowels retain य् *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhū-y-itā*; from बेभिद्य *bebhidya*, बेभिदिता *bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same.Observe, however, that verbs with final or penultimate ऋ *ṛ* have peculiar forms of their own (§ 489-490), and verbs in ॠ *ṝ* start from a base in अर् *ar*, and therefore have आ ā in the reduplicative syllable. तॄ *tṝ*, तर् *tar*, तातर्मि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§297). Hence from बोबुध् *bobudh*, बोबोध्मि *bobodhmi*; but बोबुध्मः *bobudhmaḥ*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवानि *bobhavāni*; but बोभूमः *bobhūmaḥ*. Remark, however, that in 1. 2. 3. p. sing. Pers., 2. 3. sing. Impf., 3. p. sing. Imp. ई *ī* may be optionally inserted:
बोधोध्मि *bobodhmi* or बोबुधीमि *bobhudhīmi*; बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*. And remark further, that before this intermediate ई *ī*, and likewise before weak termination beginning with a vowel, intensive bases ending in consonants do not take

Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

| Present. | Imperfect. | Imperative. |
|---|---|---|
| वेवेद्मि or वेविदीमि | अवेविदं | वेविदानि |
| vevedmi or vevidīmi | avevidam | vevidāni |
| वेवेत्सि or वेविदीषि | अवेवेत् or अवेविदीः | वेविद्धि |
| vevetsi or vevidīṣi | avevet or avevidīḥ | veviddhi |
| वेवेत्ति or वेविदीति | अवेवेत् or अवेविदीत् | वेवेत्तु or वेविदीतु |
| vevetti or vevidīti | avevet or avevidīt | vevettu or vevidītu |
| वेविद्वः vevidvaḥ, etc. | अवेविद्व avevidva | वेविदाव vevidāva |

*Rules of Reduplication for Intensives.*

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VIII. 4, 82), and अ a to आ *ā* (Pāṇ. VII. 4, 83).

चि ci, to gather, चीय chīya, चेचीयते chechīyate; चेचेति checheti.

क्रुश् kruś, to abuse, क्रुश्य kruśya, चोक्रुश्यते cokruśyate; चोक्रोष्टि cokroṣṭi.

त्रौक् trauk, to approach, त्रौक्य traukya, तोत्रौक्यते totraukyate; तोत्रौक्ति totrauktī.

रेक् rek, to suspect, रेक्य rekya, रेरेक्यते rerekyate; रेरेक्ति rerekti.

कृ kṛ, to do, क्रिय kriya, चेक्रीयते chekrīyate (Pāṇ, viii. 4, 27); चक्रेति chakreti.

कॄ kṛ, to scatter, कीर्य kīrya, चेकीर्यते chekīryate; चाकर्ति cākarti. (§ 482).

पॄ pṛ, to fill, पूर्य pūrya, पोपूर्यते popūryate; पापर्ति pāparti.

स्मृ smṛ, to remember, स्मर्य smarya, सास्मर्यते sāsmaryate; सर्स्मति sarsmarti[1].

दा dā, to give, दीय dīya, देदीयते dedīyate; दादाति dādāti.

ह्वे hve, to call, हूय hūya, जोहूयते johūyate; जोहोति johoti.

§ 485. The roots वंच् *vañch*, स्रंस् *sraṁs*, ध्वंस् *dhvaṁs*, भ्रंस् *bhraṁs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कंद् *skand*, place नी *nī* between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84).

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1. This form follows from Pān. VIII. 4, 92, and is supported by the Mādhaviya-dhātuvṛtti. Other grammarians give सास्मर्ति sāsmarti.

वंच् vañch, to go round, वनीवच्यते vanīvacyate; वनीवंचीति vanīvañcīti.

स्रंस् sraṁs, to tear, सनीस्रस्यते sanī srasyate; सनीस्रंसीति sanīsraṁsīti.

ध्वंस् dhvaṁs, to fall, दनीध्वस्यते dnīdhvasyate; दनीध्वंसीति danīdhvaṁsīti.

भ्रंस् braṁs, to fall, बनीभ्रस्यते banībhrasyate; बनीभ्रंसीति banībhraṁsīti.

कस् kas, to go, चनीकस्यते canīkasyate; चनीकसीति canīkasiti.

पत् pat, to fly, पनीपत्यते panīpatyate; पनीपतीति panīpatīti.

पद् pad, to go, पनीपद्यते panīpadyate; पनीपदीति panīpaditi.

स्कंद् skand, to step, चनीस्कद्यते canīskadyate; चनीस्कंदीति canīskandīti.

§ 486. Roots ending in a nasal, preceded by अ *a,* repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म् *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते jañgamyate; जंगमीति jangamīti.

भ्रम् bhram, to roam, बंभ्रम्यते baṁbhramyate; बंभ्रमीति baṁbhramīti.

हन् han, to kill, जंघन्यते janghanyate; जंघनीति janghanīti.

§ 487. The roots जप् *jap*, to recite, जभ् *jabh*, to yawn, दह् *dah*, to burn, दंश् *daṁś,* to bite, भंज् *bhañj*, to break, पश् *paś,* to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यत *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *daṁś*, दंदश्यते *daṁdaśyate*; दंदशीति *daṁdaśīti*.

§ 488. The roots चर् *car* and फल् *phal* form their intensive as, चंचूर्यते cañchūryate and चंचुरीति cañcurīti or चंचूर्ति cañchūrti.
पंफुल्यते phamphulyate and पंफुलीति pamphulīti or पंफुल्ति pamphulti. (Pāṇ. VIII. 4, 87).

§ 489. Roots with penultimate ऋ *ṛ* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90)

वृत् vṛt, वरीवृत्यते varīvṛtyate; वरीवृतीति va *rī* vṛtīti.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वर्वृतीति va r vṛtīti. वर्वर्ति varvarti.

वरिवृतीति va ri vṛtīti. वरिवर्ति varivarti.

वरीवृतीति va rī vṛtīti. वरीवर्ति varīvarti.

§ 490. The same applies to roots ending in ऋ *ṛ*, if used in the Parasmaipada. (Pāṇ. VII. 4, 92).

कृ kṛ; चर्करीति ca r karīti. चर्कर्ति carkarti.

चरिकरीति ca ri karīti. चरिकर्ति carikarti.

चरीकरीति ca rī karīti. चरीकर्ति carīkarti.

§ 491. A few frequentative bases are peculiar in the formation of their base[1].

स्वप् svap, to sleep, सोषुप्यते soṣupyate; but सास्वप्ति sāsvapti. (Pāṇ. VI. 1, 19)

स्यम् syam, to sound, सेसिम्यते sesimyate; but संस्यंति saṁsyanti.

व्ये vye, to cover, वेवीयते vevīyate; but वाव्यति vāvyāti; or (§ 483) वाव्येति vāvyeti.

वश् vaś, to desire, वावश्यते vāvaśyate; वावष्टि vāvaṣṭi. (Pāṇ. VI. 1, 20).

चाय् cāy, to regard, चेकीयते chekīyate; चेकेति cheketi. (Pāṇ. VI. 1, 21).

प्याय् pyāy, to grow, पेपीयते pepīyate; पाप्याति pāpyāti. (Pāṇ. VI. 1, 29).

श्वि śvi, to swell, शोशूयते śośūyate or शेश्वीयते śeśvīyate; शेश्वेति śeśveti. (Pāṇ. VI. 1, 30).

हन् han, to kill, जेघ्नीयते jeghnīyate; जंघंति janghanti. (Pāṇ. VII. 4, 30, vārt).

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1. The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarīta, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् yaṅ, the sign of the Intensive Ātmanepada, has to be suppressed by लुक् luk. By this suppression the changes produced in the verbal base by यङ् yaṅ would cease (Pān. 1. 1, 63), except certain changes which are considered as Anaṅgakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Ātm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4, 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakṛyā-Kaumudī forms सोषोप्ति soṣopti, because Pān. VI. 1, 19, prescribes सोषुप्यते soṣupyate; other authorities form only सास्वप्ति sāsvapti or सास्वपीति sāsvapīti. Colebrooke allows चेकेति cheketi (P. 32), because Pān. VI. 1, 21, prescribes चेकीयते chekīyate, and the commentary argues in favour of चेकेति cheketi. But Colebrooke (P. 321). declines to form सेसिंते sesinte, because it is in the Ātm. only that Pān. VI. 1, 19, allows सेसिम्यते sesimyate. Whether the Perfect should be periphrastic or reduplicated in likewise a moot point among grammarians; some forming बोभवांचकार bobhavāñcakāra, others बोभूव bobhūva, others बोभाव bobhāva.

घ्रा ghrā, to smell, जेघ्रीयते jeghrīyate; जाघ्राति jāghrāti. (Pāṇ. VII. 4, 335).
ध्मा dhmā, to blow, देध्मीयते dedhmīyate; दाध्माति dādhmāti. (Pāṇ. VII. 4, 31).
गृ gṛ, to swallow, जेगिल्यते jegilyate; जागर्ति jāgarti. (Pāṇ. VIII. 2, 20).
शि śi, to lie down, शाशय्यते śāśayyate; शेशेति śeśeti. (Pāṇ. VII. 4, 22).

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are arather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, विभावयिषति *bibhāvayiṣati*, he wishes to cause existence. So from the intensive बोभूयते *bobhūyate*, he exists really, is formed बोभूयिषति *bobhūyiṣati*, he wishes to exist really; then a new causative may be formed, बोभूयिषयति *bobhūyiṣayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति *bobhūyiṣayiṣati*, he wishes to excite the desire to real existence.

# CHAPTER 21

## Denominative Verbs

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases[1], and which generally have the meaning of behaving like, or treating some one like, or wiṣing for or doing whatever is expressed by the noun. Thus from श्येन *śyena*, hawk, we have श्येनायते *śyenāyate*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *kṛṣṇa*, कृष्णति *kṛṣṇati*, he behaves like *Kṛṣṇa*; from पितृ *pitṛ*, father, पितरति *pitarati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

*Denominatives in* य *ya, Parasmaipada.*

§ 494. By adding य *ya* to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गव्यति *gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य *ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्यं *putrīyati śiṣyaṃ*, he treats the pupil like a son. By a similar process प्रासादीयति *prāsādīyati*, from प्रासाद *prāsāda*, palace, means to behave as if one were in a palace; प्रासादीयति कुटयां भिक्षुः

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1. They are called in Sanskrit लिधु lidhu, from लिंग linga, it is said, a crude sound, and धु dhu, for धातु dhātu, root. (Carey, Grammar, p. 543.)

*prāsādīyati kuṭyām bhikṣuḥ*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य *ya*,

1. Final अ *a* and आ *ā* are changed to ई *ī*; सुता *sutā*, daughter, सुतीयति *suitīyati*, he wishes for a daughter[1].
2. इ *i* and उ *u* are lengthened; पति *pati*, master, पतीयति *patīyati*, he treats like a master; कवि *kavi*, poet, कवीयति *kavīyati*, he wishes to be a poet.
3. ऋ *ṛ* becomes री *rī*, ओ o becomes अव् *av*, औ *au* becomes आव् *āv*; पितृ *pitṛ*, father, पित्रीयति *pitrīyati*, he treats like a father; नौ *nau*, ship, नाव्यति *nāvyati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजीयति *rājīyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vāc*, speech, वाच्यति *vācyati* (Pāṇ. 1, 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ. III. 1, 19).

*Denominatives in य ya, Ātmanepada.*

§ 497. A second class of denominatives, formed by adding य *ya*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada[2], and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyenāyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabdāyate*,

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1. Minute distinctions are made between अशनीयति aśanīyati, he wishes to eat at the proper time, and अशनायति aśanāyati, he is ravenously hungry; between उदकीयति udakīyati, he wishes for water, and उदन्यति udanyati, he starves and craves for water: between धनायति dhanāyati, he is greedy for wealth, and धनीयति dhanīyati, he asks for some money. (Pān. VII. 4, 34.)
2. Those that may take both Parasmaipada and Ātmanepada are said to be formed by क्यष् kyaṣ, the rest by क्यङ् kyaṅ. thus from लोहित lohita, red, लोहितायति or ते lohitāyati or -te, he becomes red. (Pān. III. 1, 13)

he makes a sound, he sounds; भृश *bhṛśa*, much, भृशायते *bhṛśāyate*, he becomes much; कष्ट *kaṣṭa*, mischief, कष्ट्यते *kaṣṭ āyate*, he plots; रोमंथ *romantha*, ruminating, रोमंथायते *romanthāyate*, he ruminates. The final ई *ī* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumārāyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41).

2. and 3. Final इ *i* and उ *u*, ऋ *ṛ*, ओ *o*, औ *au* are treated as in § 496; शुचि *suci*, pure, शुचीयते *suchīyate*, he becomes pure.
3. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājāyate*, he behaves like a king; उष्मन् *uṣ man*, heat, उष्मायते *uṣmāyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in अ a. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvāyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payāyate*, it becomes milk; from अपसरस् *apsaras*, अप्सरायते *apsarāyate*, she behaves like an Apsaras; from बृहत् *bṛhat*, great, बृहायते *bṛhāyate*, he becomes great. (Pāṇ. III. 1, 12).

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvādi's, i. e. beginning with Kaṇḍū. They take य *ya*, both in Parasmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Noun ending in अ a drop it before य *ya*. Thus from अगद *agada*, free from illness, अगद्यति *agadyati*, he is free from illness; from सुख *sukha*, pleasure, सुख्यति *sukhyati*, he gives pleasure; from कंडू *kaṇḍū*,·acratching, कंडूयति or ते *kaṇḍūyati* or-te, he scratches.

*Denominatives in स्य sya.*

§ 499. Certain denominative verbs, which express a wish, take स्य *sya* instead य *ya*. Thus from क्षीर *kṣīra*, milk. क्षीरस्यति *kṣīrasyati*, the child longs for milk; from लवण *lavaṇa*, salt, लवणस्यति *lavaṇasyati*, he desire salt. Likewise अश्वस्यति *aśvasyati*, the mare

longs for the horse; वृषस्यति *vṛṣasyati*, the cow longs for the bull (Pāṇ. VIII. 1, 52). Some authorities admit स्य *sya* and अस्य *asya*, in the sense of extreme desire, after all nominal bases. Thus from मधु *madhu*, honey, मधुस्यति *madhusyati* or मध्वस्यति *madhvasyati*, he longs for honey.

*Denominatives is काम्य kāmya.*

§ 500. It is usual to form desiderative verbs by compounding a nominal base with काम्य *kāmya*, a denominative from काम *kāma*, love. Thus पुत्रकाम्यति *putrakāmyati*, he has the wish for a son; Fut. पुत्रकाम्यिता *putrakāmyitā*. Here the य् *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222).

§ 501. The denominatives in य *ya* are conjugated like verbs of the *Bhū* class in the Parasmaipada and Ātmanepada. Pres. पुत्रीयामि *putrīyāmi*, Impf. अपुत्रीयं *aputrīyam*, Imp. पुत्रीयाणि *putrīyāṇi*, Opt. पुत्रीयेयं *putrīyeyam*. Pres. श्येनाये *śyenāye*, Impf. अश्येनाये *aśyenāye*, Imp. श्येनायै *śyenāyai*, Opt. श्येनायेय *śyenāyeya*. In the general tenses the base is पुत्रीय् *putrīy* or श्येनाय् *śyenāy*; but when the denominative य् *y* is preceded by a consonant, य् *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. पुत्रीयामास *putrīyāmāsa* (§ 325, 3), Aor. अपुत्रीयिषं *aputrīyiṣam*, Fut. पुत्रीयिष्यामि *putrīyiṣyāmi*, Per. Fut. पुत्रीयिता *putrīyitā*, Ben. पुत्रीयासं *putrīyāsam*.

From श्येनायते *śyenāyate*, Per. Perf. श्येनायामास *śyenāyāmāsa*, Aor. अश्येनायिषि *aśyenāyiṣi*, Fut. श्येनायिष्ये *śyenāyiṣye*, etc.

From समिध् *samidh*, fuel, समिध्यति *samidhyati*, he wishes for fuel; Per. Fut. समिध्यिता *samidhyitā* or समिधिता *samidhitā*, etc. (Pāṇ. VI. 4, 50).

*Denominatives in अय aya.*

§ 502. Some denominative verbs are formed by adding अय *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the *Cur* class. They are conjugated in the Parasmaipsda and Ātmanepada, some in the Ātmanepada only. They retain अय् *ay* in the general tenses under the limitations that apply to verbs of the *Cur* class and

causatives (viz. benedictive. Par., reduplicated aorist, etc.), and their radical vowels are modified according to the rules applying to the verbs of the *Cur* class (§ 296, 4).

Thus from पाश् *Pāśa*, fetter, विपाशयति *vipāśayati*, he unties; from वर्मन् *varman*, armour, संवर्मयति *saṁvarmayati*, he arms, (the final न् *n* being dropt); from मुंड *mṇḍa*, shaven, मुंडयति *muṇḍayati*, he shaves; from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pān III. 1, 21; 25). Some of these verbs are always Ātmanepada. Thus from पुच्छ *puccha*, tail, उत्पुच्छयते *utpucchayate*, he lifts up the tail (Pāṇ. III. 1, 20).

If अय *aya* is to be added to nound formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय् is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *śyenī* (§ 247), white, श्येतयति *śyetayati*, he makes her white (Pāṇ. VI. 3, 36)

Certain adjectives which change their base before इष्ठ *iṣtha* of the superlative, do the same before अय aya. मृदु mṛdu, soft, म्रदयति *mradayati*, he softens; दूर *dūra*, far, दवयति *davayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speakes truly; from अर्थ *artha*, sense, अर्थापयति *arthāpayati*, he explains.

*Denominatives without any Affix.*

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the *Bhū* class. अ a is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take Guṇa, where possible, as in the *Bhū* class.

Thus from कृष्ण *kṛṣṇa*, कृष्णति *kṛṣṇati*, he behaves like Kṛṣṇa; from माला *mālā*; garland, मालाति *mālāti*, it is like a garland, Impf. अमालात् *amālāt*, Aor. अमालासीत् *amālāsīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति

*vayati*, he flies like a bird; from पितृ *pitṛ*, father, पित्ररति *pitrarti*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king. (Pāṇ. VI. 4, 15).

# CHAPTER 22

## Prepositions and Particles.

§ 504. The following prepositions may be joined with verbs, and are then called Upasarga in Sanskrit (Pāṇ. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes व *va*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below; दु: *duḥ*, ill. नि *ni*, into, downwards. नि: *niḥ*, without. परा *parā*, back, aways. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back: वि *vi*, apart. सं *sam*, together. सु *su*, well. They all have the udātta on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called Gati in Sanskrit, a term applicable also to the Upasargas (Pāṇ. I, 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛ*, to do, and गम् *gam*, to go.

अच्छ *accha*; e.g. अच्छगत्य *acchagatya*, having approached (§ 445); अच्छोध *acchodya*, having addressed. अद: *adaḥ*; e.g. अद:कृत्य *adaḥkṛtya*, having done it thus. अंतर् *antar*; e.g. अंतरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *alaṅkṛtya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astaṅgatya*, having gone to rest, having set. आवि: *āviḥ*; e.g. आविर्भूय *āvirbhūya*, having appeared. तिर: *tiraḥ*; e.g. तिरोभूय *tirobhūya*, having disappeared. पुर: *puraḥ*; e.g. पुरस्कृत्य *puraskṛtya*, having placed before (§ 89, II. 1) प्रद्यु: *praduḥ*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. अस्तकृत्य *asatkṛtya*, having disregarded. साक्षात् *sākṣāt*; e.g. साक्षात्कृत्य *sākṣātkṛtya*, having made known. Words like सुक्ली *śuklī*, in सुक्लीकृत्य *śuklīkṛtya*, having made white. (Here the final अ *a* of सुक्ला *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened;

ऋ ṛ, is changed to री rī; final अन् an and अस् as are changed to ई ī; e.g. राजीकृत्य *rājīkṛtya*, having made king). Words like ऊरी *ūrī*, in ऊरीकृत्य *ūrīkṛtya*, having assented. Wores like खात् *khāt*, imitative of sound; e.g. खात्कृत्य *khātkṛtya*, having made khāt, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Karmapravacanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविंदमति नेश्वर: *govindamati neśvaraḥ*, Iśvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्वर्च्यते *viṣnumanvarcyate*, he is worshipped after Viṣ ṇu; अनु हरिं सुरा: *anu harim surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्ते: प्रत्यमृतं *bhakteḥ praty amṛtam*, immortality in return for faith; आ मृत्यो: *ā mṛtyoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देव: apa *trigartebhyo vṛṣṭo devaḥ*, it has rained away from *Trigarta*, or परि त्रिगर्तेभ्य: *pari trigartebhyaḥ*, round Trigarta, without touching *Trigarta*.

The locative is governed by उप *apa* and अधि *adhi*. Ex. अप निष्के कार्षापणं *apa niṣke kārṣāpaṇam*, a Kārṣāpaṇam is more than a Niṣ ka; अधि पंचालेषु ब्रह्मदत्त: *adhi pañcāleṣu brahmadattaḥ*, Brahmadatta govern over the Pañcālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb. Thus from मंद: *mandaḥ*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; शीघ्रं *śīghram*, quickly; ध्रुवं *dhruvam*, truly.
2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place:

अंतर् *antar*, within, with loc. and gen.; between, with acc. अंतरा *antarā*, between, with acc. अंतरेण *antareṇa*, betweem with acc.; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikaṣā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uccaiḥ*, high, or loud. नीचैः *nīcaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avah*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samakṣam*, साक्षात् *sākṣāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *puraḥ*, before, with gen. अमा *amā*, सचा *sacā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitaḥ*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समंतात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अंतिकं *antikam*, near, with acc., abl., and gen. ऋधक् *ṛdhak*, पृथक् *pṛthak*, apart.

4. Adverbs of time:

प्रातर् *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अहनाय *ahnāya*, by day. दोषा *doṣā*, by night. नक्तं *naktam*, by night. उषा *uṣā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyaḥ*, yesterday. पूर्वेद्युः *pūrvedyuḥ*, yesterday. श्वः *śvaḥ*, to-morrow. परेद्यपि *paredyapi*, to-morrow. ज्योक् *jyok*, long. चिरं *ciram*, चिरेण *cireṇa*, चिराय *cirāya*, चिरात् *cirāt*, चिरस्य *cirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyaḥ*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuḥ*, भूयः *bhūyaḥ*, वारं *vāram*, again. सकृत् *sakṛt*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paścāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadā*, संततं *santatam*, अनिशं *aniśam*, always. अलं *alam*, enought, with dat. or instr.

5. Adverbs of circumstances.

मृषा *mṛṣā*, मिथ्या *mithyā*, falsely. मनाक् *manāk*, ईषत् *iṣat*, a little. तूष्णीं *tūṣṇīm*, quietly. वृथा *vṛthā*, मुधा *mudhā*, in vain. सामि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṁśu*, in a whisper. मिथ: *mithaḥ*, together. प्रांय: *prāyaḥ*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *joṣam*, gladly. अवश्यं *avaśyam*; certainly. किल *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc. instr., or abl. ऋते *ṛte*, without, with acc. or abl. नाना *nānā*, variously. सुष्ठु *suṣṭhu*, well. दुष्ठु *duṣṭhu*, badly. दिश्ट्या *diṣṭyā*, luckily. प्रभृति *prabhṛti*, et cetera, and the rest, with abl. कुवित् *kuvit*, really? कच्चित् *kaccit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिरिव *harir* iva, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

*Conjucntions and other Particles*

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो no, not. च ca, and, always enclitic, like que. किंच kiṁca, and. ना *mā* or मा स्म *mā* sma, not, prohibitively. वा *vā*, or. वा *vā*-वा *vā*, either-or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat* तावत् *tāvat*, as muchṣas. यथा *yathā* तथा *tathā*, assso. येन *yena* तेन *tena*, यद् *yad* तद् *tad*, and other correlatives, because-therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *cit*, चन *cana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaścit*, some one; कथंचन *kathañcana*, anyhow. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? स्वित् *svit*, किंस्वित् *kiṁsvit*, perhaps. अपि *api*, also, even. अपि च *api* ca, again. नूनं *nūnam*, certainly.

*Interjections*

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik* रे *re*, अरे *are*, Fie!

# CHAPTER 23

## Compound words.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base § 180). Hence देवदासः *deva-dāsaḥ*, a servant of god; राजपुरुषः *rājapuruṣaḥ*, a king's man; प्रत्यग्मुखः *pratyagmukhaḥ*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compund may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lost its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. VI. 3, 34): कठीभार्यः *kaṭhībhāryaḥ*, having a Kaṭhī for one's wife (Pāṇ. VI. 3, 41). If the feminine form a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. VI. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.[1]

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1. Occasionally bases ending in a long vowel shorten, it and bases ending in a short vowel lengthen it in the middle of a compound; उदक udaka, water, पाद pāda, foot, हृदय hṛdaya, heart, frequently substitute the bases उदन् udan (i.e. उद uda), पद् pad, and हृद् hṛd. हृद्रोगः hṛdrogaḥ, heart-disease, or हृदयरोगः hridayarogaḥ. (Pān. VI. 3, 51-60.)
The particle कु ku, which is intended to express contempt, as कुब्राह्मणः kubrāhmaṇah, a bad Brāhman, substitutes कद् kad, in a determinative compound before words beginning with consonants: कदुष्ट्रः kaduṣṭraḥ, a bad camel. The same takes place before रथ ratha, वद vada, and तृण tṛṇa: कद्रथः

§512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpuruṣaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of Tatpuruṣa, Karmadhāraya, Dvigu, Dvandva, Bahuvrīhi, and Avyayībhāva.

I. Tatpuruṣa is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-puruṣaḥ*, his man, or राजपुरुषः *raja-puruṣaḥ*, king's man.

As a general term the Tatpuruṣa compound comprehends the two subdivisions of Karmadhāraya (Ib) and Dvigu (Ic). The Karmadhāraya is in fact a Tatpuruṣa compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lot us. The component words, if dissolved, would stand in the same case, whereas in other Tatpuruṣas the preceding word is governed by the last, the man of the king, or fire-wood, i.e. wood for fire.

The Dvigu again may be called a subdivision of the Karmadhāraya, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

These three classes of compounds may be comprehended under the general name of Determinative Compounds, while the Karmadhāraya (Ib) may be distinguished as appositional determinatives, the Dvign (Ic) as numeral determinatives.

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kadrathaḥ, a bad carriage; कत्तृणं kattṛṇam, a bad kind of grass. The same particle is changed to. का kā before पथिन् pathin and अक्ष akṣa: कापथः kāpathaḥ, and optionally before पुरुष puruṣa. (Pān. VI. 3, 101-107)

II. The next class, called Dvardva, consists of compounds in which two words are simply joined together; the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term: अग्निधूमौ *agni-dhūmau*, fire and smoke; शशकुशपलाशा: *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called Collective Compounds.

III. The next class, called Bahuvrīhi by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called Possessive Compounds. Thus बहुव्रीहि: *bahu-vrīhiḥ*, possessed of much rice, scil. देश: *deśaḥ*, country; रूपवद्भार्य: *rūpavad-bhāryaḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

IV. The last class, called Avyayībhāva, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut.: अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृह कार्याणि *adhistri gṛhakāryāṇi*, household duties are for women. They may be called Adverbial Compounds.

*I. Determinative Compounds.*

§ 513. This class (Tatpuruṣa) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1 .*Compounds in which the first noun would be in the Accusative:*

कृष्णाश्रित: *kṛṣṇa-śritaḥ*, m. f. n. gone to Kṛṣṇa, dependent on Kṛṣṇa, instead of कृष्णं श्रित: *kṛṣṇam śritah*. दु:खातीत: *duḥkha-atītaḥ*, m. f. n. having overcome pain, instead of दु:खमतीत: *duḥkḥamatītaḥ*. वर्षभोग्य: *varṣa-bhogyaḥ*, m. f. n. to be enjoyed a year long. ग्रामप्राप्त: *grāmaprāptaḥ*, m. f. n. having reached the village, instead of ग्रामं प्राप्त: *grāmamprāptaḥ*: it is more usual, however, to say प्राप्तग्राम: *prāptagrāmaḥ* (Pāṇ. II. 2, 4). Similarly are formed determinative by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective. अतिगिरि: *atigiriḥ*, ultramontane; अभिमुखं *abhimukham*, facing etc.

2. *Compounds in which the first noun would be in the Instrumental:*

धान्यार्थ: *dhānya-arthaḥ*, m. wealth (arthaḥ) (acquired) by grain (dhānyena). शंकुलाखंड: *śankulā-khanḍaḥ*, m. a piece (khanḍaḥ) (cut) by nippers (sankulābhiḥ). दात्रच्छिन्न: *dātra-cchinnaḥ*, m. f. n. cut (chinnaḥ) by a knife (dātrena). हरित्रात: *hari-trātaḥ*, m. f. n. protected (trātaḥ) by Hari. देवदत्त: *deva-dattaḥ*, given (dattaḥ) by the gods (devaiḥ), or as a proper name with the supposed auspicious sense, may the gods give him (Diev donne). पितृसम: *pitṛ-samaḥ*, m. f. n. like the father, i. e. pitrā samaḥ. नखनिर्भिन्न: *nakha-nirbhinnaḥ*, m. f. n. cut asunder (nirbhinnaḥ) by the nails (nakhaiḥ). विश्वेपास्य: *visva-upāsyaḥ*, m. f. n. to be worshipped by all. स्वयंकृत: *svayam-kṛtaḥ*, m. f. n. done by oneself.

3. *Compounds in which the first noun would in the Dative:*

यूपदारु *yūpa-dāru*, n. wood (dāru) for a sacrificial stake (yūpāya). गोहित: *gohitaḥ*, m. f. n. good (hitaḥ) for cows (gobhyaḥ). द्विजार्थ: *dvija-arthaḥ*, m. f. n. object (artha), i. e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e.g. द्विजार्था यवागू: *dvijārthā yavāgūḥ*, fem. gruel for Brāhmans.

4. *Compounds in which the first noun would be in the Ablative:*

चोरभयं *cora-bhayam*, n. fear (bhayam) arising from theives (corebhyaḥ). स्वर्गपतितः *svarga-patitaḥ*, m. f. n. fallen from heaven. अपग्रामः *apa-grāmaḥ*, m. f. n. gone from the village.

5. *Compounds in which the first noun would be in the Genitive :*

तत्पुरुषः *tat-puruṣaḥ*, m. his man, instead of tasya, of him, puruṣaḥ, the man[1]. राजपुरुषः *rāja-puruṣaḥ*, m. the king's man, instead of rājñaḥ, of the king, puruṣaḥ, the man. राजसखः *rāja-sakhaḥ*, m. the king's friend. In these compounds sakhi, friend, is changed to sakhaḥ. कुंभकारः *kumbha-kāraḥ*, a maker (kāraḥ) of pots (kumbhānām). गोशतं *go-śatam*, a hundred of cows.

6. *Compounds in which the first noun would be in the Locative :*

अक्षशौंडः *akṣa-sauṇḍaḥ*, m. f. n. devoted to dice. उरोजः *uro-jaḥ*, m. f. n. produced on the breast.

§ 514. Certain Tatpuruṣa compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasā-kṛtaḥ*, done suddenly (Pāṇ. VI. 3, 3). आत्मनाषष्ठः *ātmanā-ṣaṣṭhaḥ*, the sixth with oneself (Pāṇ. VI. 3, 6). परस्मैपदं *parasmai-padam*, a word for the sake of the another, i.e. the transitive form of verbs (Pāṇ. VI. 3, 7, 8). कृच्छ्राल्लब्धं *kṛcchrāllabdham*, obtained with difficulty. स्वसुःपुत्रः *svaṣuḥ-putraḥ*, sister's son (Pāṇ. VI. 3, 23). दिवस्पतिः *divas-patiḥ*, lord of heaven. वाचस्पतिः *vācas-patiḥ*, lord of speech. देवानांप्रियः *devānām-priyaḥ*, beloved of the gods, a goat, an ignorant person. गेहेपंडितः *gehe-paṇḍitaḥ*, learned at home, i.e. where no one can contradict him. खेचरः *khecaraḥ*, moving in the air. सरसिजः *sarasi-jaḥ*, born in a pond, water-lily. हृदिस्पृश *hṛdi-spṛś*, touching the heart. युधिष्ठरः *yudhiṣṭhiraḥ*, firm in battle, a proper name (Pāṇ.. VI. 3, 9).

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1. Most words ending in तृ tṛ or क ka are not allowed to form compounds of this kind. Hence कटस्य कर्ता kaṭasya kartā, maker of a mat, not कटकर्ता kaṭakartā; पुरां भेत्ता purām bhettā, breaker of towns. There are, however, many exceptions, such as देवपूजकः devapūjakaḥ, worshipper of the gods, etc.

§ 515. To this clalss a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वकाय: *pūrva-kāyaḥ*, the fore-part of the body, i.e. the fore-body; पूर्वरात्र: *pūrva-rātraḥ*, the first part of the night, i.e. the fore-night; राजदंत: *rājadantaḥ*, the king do teeth, lit. the king-teeth, i.e. the fore-teeth (Pāṇ. II. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to आ ā. Hence जलमुच *jalamuc*, water-dropping, i.e. a cloud; सोमपा *soma-pā*, Some-drinking, nom. sing. सोमपा: *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final त् *t*: विश्वजित *viśvajit*, all-conquering, from जि ji, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, etc.

Ib. *Appositional Determinative Compounds.*

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpuruṣa). In them the first portion stands as the predicate of the second portion, such as in black-beetle, sky-blue, etc.

The following are some instances of appositional compounds: नीलोत्पलं *nīlo-utpalam*. neut. the blue lotus. परमात्मा *paramā-tmā*, masc. the supreme spirit. शाकपार्थिव: *sāka-pārthivaḥ*, masc. a Sāka-king, explained as a king such as the Sākas would like, not as the king of the Sākas. सर्वरात्र: *sarva-rātraḥ*, masc. the whole night, from sarva, whole, and rātriḥ, night. Rātriḥ, fem., is changed to rạtra; cf. पूर्वरात्र: *pūrva-rātraḥ*, masc. the fore-night; मध्यरात्र: *madhya-rātraḥ*, masc. midnight; पुण्यरात्र: *puṇya-rātraḥ*, masc. a holy night. द्विरात्रं *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). महाराज: *mahā-rājah*, masc. a great king. In these compounds महत् *mahat*, great, always becomes महा *mahā* (Pāṇ. VI. 3, 46), and राजन् *rājan*, king, राज: *rājaḥ*; as परमराज: *parama-rājaḥ*, a supreme

king: but सुराजा *su-rājā*, a good king, किंराजा *kimrājā*, a bad king (Pāṇ. V. 4, 69, 70). प्रियसखः *priya-sakhaḥ*, masc. a dear friend. सखि *sakhi* is changed to सखः *sakhaḥ*, परमाहः *parama-ahaḥ*, masc. the highest day. In these compounds अहन् *ahan*, day, becomes अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह्न *ahna* is substituted for अहन् *ahan*; पूर्वाह्न *pūrvāhnaḥ*, the fore-noon. कुपुरुषः *ku-puruṣaḥ*, masc. a bad man, or कापुरुषः *kāpuruṣaḥ*. प्राचार्यः *pra-ācāryaḥ*, masc. a hereditary teacher, i.e. one who has been a teacher (ācārya) before or formerly (pra). अब्राह्मणः *a-brāhmanaḥ*, masc. a non-Brāhman, i.e. not a Brāhman. अनश्वः *an-aśvaḥ*, masc. a non-horse, i.e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m. f. n. cloud-black, from ghana, cloud, and śyāma, black. ईषत्पिंगलः *īṣat-piṅgalaḥ*, m. f. n. a little brown, from īṣat, a little, and piṅgala, brown. सामिकृतः *sāmi-kṛtaḥ*, m. f. n. half-done, from sāmi, half, and kṛta, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragauraḥ*, a white Brāhman; राजाधमः *rājādhamaḥ*, the lowest king; भरतश्रेष्ठः *bharataśreṣṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *puruṣa-vyāghraḥ*, a tiger-like man, a great man; गोवृंदारकः *govṛndārakaḥ*, a prime cow.

Ic. *Numeral Determinative Compounds.*

§ 519. Determinative compounds, the first portion of which is a numeral, are called Dvigu. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also from adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed is ई *ī*, fem. or in some cases to अं *am*, neut. Final अन् *an* and आ ā are changed to ई *ī* or अं *am*.

पंचगवं *pañca-gavam*, neut. an aggregate of five cows, from pañcan, five, and go, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pāṇ. II. I, 23), and नौ *nau* to नाव *ṇāva*. पंचगुः

*pañca-guḥ*, as an adjective, worth five cows (Pāṇ. V. 4, 92.) द्विनौः *dvinauḥ*, bought for two ships. द्व्यगुंल *dvy-aṅgulam*, neut. what has the measure of two fingers, from dvi, two, and angulih, finger; final i being changed to a. द्व्यहः *dvy-ahaḥ*, masc. a space of two days; ahan changed to ahaḥ (Pāṇ. II. 1, 23). पंचकपालः *pañca-kapālaḥ*, m. f. n. an offering (purodāsah) made in a dish with five compartments, from pañcan, five, and *kapālam*, neut. (Pāṇ. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokī*, fem. the three worlds: here the Dvigu compound takes the fem. termination to express an aggregate (Pāṇ. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the Dvigu compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुर्युगं *caturyugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. ऋच् ṛc, verse, पुर् pur, town, अप् ap, water, धुर् dhur, charge, पथिन् pathin, path, add final अ a (Pāṇ. V. 4, 74); अर्धर्चः ardharcaḥ, a half-verse. This is optional with पथिन् pathin after the negative अ a; अपथं apatham or अपंथाः apanthāḥ.
2. राजन् rājan, king, अहन् ahan, day, सखि sakhi, friend, become राज rāja, अह aha, सख sakha; महाराजः mahārājaḥ. (Pāṇ. V. 34, 91).
3. उरस् uras, if it means chief, becomes उरस urasa; अश्वोरसं aśvorasaṃ, an excellent horse (Pāṇ. V. 4. 93). Likewise after प्रति prati, if the locative is expressed; प्रत्युरसं pratyurasam, on the chest (Pāṇ. V. 4, 82).
4. अक्षि akṣi, eye, becomes अक्ष akṣa, if it ceases to mean eye. गवाक्षः gavākṣaḥ, a window; but ब्राह्मणाक्षि brāhmaṇākṣi, the eye of a Brahman. (Pāṇ. V. 4, 76).

5. अनस् anas, cart, अश्मन् aśman, stone, अयस् ayas, iron, सरस् saras, lake, take final अ a if the compound expresses a kind or forms a name. कालायसं kālāyasam, black-iron; but सदयः sadayaḥ, a piece of good iron. (Pāṇ. V. 4, 94).
6. ब्रह्मन् brahman becomes ब्रह्म brahma, if preceded by the name of a country; सुराष्ट्रब्रह्मः surāṣṭrabrahmaḥ, a Brāhman of Surāṣṭra (Pāṇ. V. 4, 104). After कु ku and महा mahā that substitution is optional (Pāṇ. V. 4, 105).
7. तक्षन् takṣan takes final अ a after ग्राम grāma and कौट kauṭa; ग्रामतक्षः grāmatakṣaḥ, village carpenter. (Pāṇ. V. 4. 95).
8. श्वन् śvan, dog, takes final अ a after अति ati, and after certain words, not the names of animals, with which it is compared; आकर्षश्वः ākarṣaśvaḥ, a dog of a die, a bad throw (?). (Pāṇ. V. 4, 97).
9. अध्वन् adhvan becomes अध्व adhva after prepositions; प्राध्वः prādhvaḥ. (Pāṇ. V. 4, 85).
10. सामन् sāman, hymn, and लोमन् loman, hair, become साम sāma and लोम loma after प्रति prati, अनु anu, and अव ava; अनुलोमः anulomaḥ, regular; अनुलोमं anulomam, adv. with the hair or grain, i.e. regularly.(Pāṇ. V. 4. 75).
11. तमस् tamas becomes तमस tamasa after अव ava, सं sam, and अंध andha; अंधतमसं andhatamasam, blind darkness. (Pāṇ. V. 4, 79).
12. रहस् rahas becomes रहस rahasa after अनु anu, अव ava, and तप्त tapta; अनुरहसः anurahasaḥ, solitary. (Pāṇ. V. 4, 81).
13. वर्चस् varcas becomes वर्चस varcasa after ब्रह्म brahma and हस्ति hasti; ब्रह्मवर्चसं brahmavarcasam, the power of a Brāhman. (Pāṇ. 4, 78.)
14. गो go becomes गव gava, except at the end of an adjectival Dvigu. पंचगवं pañcagavam, five cows; but पंचगुः pañcaguḥ, bought for five cows. (Pāṇ. V. 4, 92).
15. नौ nau, ship, becomes नाव nāva, if it forms a numerical aggregate; पंचनावं pañcanāvam, five ships: not when it forms a numerical adjective; पंचनौः pañcanauḥ, worth five ships. (Pāṇ. V. 4. 99).
16. नौ nau, ship, after अर्ध ardha, becomes नाव nāva; अर्धनावं ardhanāvam, half a ship (Pāṇ. V. 4, 100.)

17. खारी khārī, a measure of grain, becomes खार khāra as an aggregate; द्विखारं dvikhāram: also after अर्ध ardha; अर्धखारं ardhakhāram. (Pāṇ. V. 4, 101).
18. अंजलि añjali, a handful, after द्वि dvi or त्रि tri, may, as an aggregate, take final अ a; द्वयंजलं dvyañjalam or द्वयंजलि dvyañjali, two handfuls. (Pāṇ. V. 4, 102).
19. अंगुलि aṅguli, finger, after numerals and indeclinables, becomes अंगुल aṅgula; अंगुलं aṅgulam, a length of two fingers. (Pāṇ. V. 4, 86).
20. सक्थि sakthi, thigh, becomes सक्थ saktha after उत्तर uttara, मृग mṛga, and पूर्व pūrva; पूर्वसक्थं pūrvasaktham. (Pāṇ. V. 4, 98).
21. रात्रि rātri, night, after सर्व sarva, after partitive words, after संख्यात saṅkhyāta, पुण्य puṇya, likewise after numerals and indeclinable, becomes रात्र rātra; सर्वरात्रः sarvarātraḥ, the whole night; पूर्वरात्रः pūrvarātraḥ, the fore-night; द्विरात्रं dvirātram, two nights (Pāṇ. V. 4, 87).
22. अहन् ahan, day, under the same circumstances, becomes अह्न ahna; सर्वाह्न sarvarāhnaḥ, the whole night; but not after a numeral when it expresses an aggregate; द्वहः dvyahaḥ, two days, Except also पुण्याहं puṇyāham, a good day, and एकाहं ekāham, n. and m. a single day. (Pāṇ. V. 4, 88-90).

II. *Collective Compounds*

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by and, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वं *hastyaśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛṣṇau*, white and black; गवाश्वं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वौ *hastyaśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वा: *hastyasvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ a should stand first: ईशकृष्णौ *iśa-kṛṣṇau*, Īsa, and Kṛṣṇa. Words ending in इ *i* (gen. ए: *eḥ*) and उ *u* (gen. ओ: *oḥ*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktṛ-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदैत्यौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇakṣatriyau*, a Brāhman and a Kṣatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit. पितरामातरा *pitrā-mātrā*, father and mother. (Pāṇ. VI. 3, 33).

§ 523. Words ending in ऋ *ṛ*, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in ऋ *ṛ*, or by पुत्र *putra*, son, change their ऋ *ṛ* into आ *ā* (Pāṇ. VI. 3, 25). मातृ *mātṛ*+पितृ *pitṛ* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitṛ*+पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotṛ*+पोतृ *potṛ* form होतापोतारौ *hotāpotārau*, the Hotṛ and Potṛ priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. VI. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agniṣomau*, Agni and Soma. Similar irregularities appear in words like द्यावापृथिव्यौ *dyāvā-prithivyau*, heaven and earth; उषासानक्तं *uṣāsā-naktam*, dawn and night (Pāṇ. VI. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च् *c*, छ् *ch*, ज् *j*, झ् *jh*, द् *d*, ष् *ṣ*, and ह् *h* take an additional अ *a*. वाच् *vāc*+त्वच् *tvac* form वाक्त्वचं *vāktvacaṃ*, speech and skin (Pāṇ. V. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्र: *ahorātraḥ*, a day and night, a (Pāṇ. V. 4, 87).

§ 526. भ्रातरौ *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter. पितरौ *pitarau* in the sense of father and mother; श्वशुरौ *śvaśurau* in the sense of the father and mother-in-law. Man and wife may be expressed by जायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

*III. Possessive Compounds.*

§ 527. Possessive compounds (Bahuvrīhi) are always predicated referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलौत्पलं *nīlautpalam*, a blue lotus, is a determinative compound. (Tatpuruṣa, subdivision Karmadhāraya); but in नीलोत्पलं सर: *nīlotpalam saraḥ*, a blue lotus lake, nīlotpalam is an adjective and as such a predicative or possessive compound; (see Pāṇ. II. 2, 24, com.) In the same manner अनश्व: *anaśvaḥ*, not-a-horse, is a determinative, अनश्वो रथ: *anaśvo rathaḥ*, a cart without a horse, a horseless cart, a possessive compound.

Examples : प्राप्तोदको ग्राम: *prāpta-udako grāmaḥ*, a water-reached village, a village reached by water. ऊढरथोऽनड्वान् *ūdha-ratho 'nadvān*, a bull by whom a cart (rathaḥ) is drawn (ūdha). उपहृतपशू रुद्र: *upahṛta-pasū rudraḥ*, Rudra to whom cattle (paśuḥ) is offered (upahṛta). पीतांबरो हरि: *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपर्ण: *praparṇaḥ*, leafless, i.e. a tree from which the leaves are fallen off. अपुत्र: *a-putraḥ*, sonless. चित्रगु: *citra-guḥ*, possessed of a brindled cow. रूपवद्भार्य: *rūpavad-bhāryaḥ*, possessed of a beautiful wife. द्विमूर्ध: *dvi-mūrdhaḥ*, two-headed : here mūrdha stands for mūrdhan. द्विपाद् *dvi-pād*, two-legged: here pād stands for pāda. सुहृद् *su-hṛd*, having a good heart, a friend. भक्षितभिक्ष: *bhakṣita-bhikṣaḥ*, one who has eaten his alms. नीलोज्ज्वलवपु: *nīla-ujjvala-vapuḥ*, having a blue resplendent body.

§ 528. Bahuvrīhi or compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds:

1. सक्थि sakthi, thigh, and अक्षि akṣi, eye, if they mean really thigh and eye, take final अ a; कमलाक्षः kamalākṣaḥ, lotus, eyed. (Pāṇ. V. 4, 113).
2. अंगुली aṅguli, finger, substitutes final अ a if it refers to wood; द्वयंगुलं दारु dvyaṅgulam dāru, a piece of wood with two pongs[1]. (Pāṇ. V. 4, 114).
3. मूर्धन् mūrdhan, head, substitutes final अ a after द्वि dvi and त्रि tri; द्विमूर्धः dvimūrdhaḥ, having two heads. (Pāṇ. V. 4, 115).
4. लोमन् loman, hair, substitutes final अ a after अंतर् antar and वहिः vahiḥ; अंतर्लोमः antarlomaḥ, having the hairy part inside. (Pāṇ. V. 4, 117).
5. नासिका nāsikā, nose, becomes नस nasa, if it stands at the end of a name; गोनसः gonasaḥ, cow-nosed, i.e. a snakel but not after स्थूल sthūla; स्थूलनासिकः sthūla-nāsikaḥ, large-nosed, i.e. a hog. The same change takes place after prepositions; उन्नसः unnasaḥ, with a prominent nose. (Pāṇ. V. 4, 118, 119).
6. After अ *a*, दुः duḥ, or सु su, हलि hali, furrow, and सक्थि sakthi, thigh, may substitute final अ a; अहलः ahalaḥ or अहलिः ahaliḥ. (Pāṇ. V. 4, 121).
7. After the same particles प्रजा prajā, progeny, and मेधा medhā, mind, are treated like nouns ending in अस् as; दुर्मेधाः durmedhāḥ. (Pāṇ. V. 4, 122).
8. धर्म dharma, law, preceded by one word, is treated like a noun ending in अन् an; कल्याणाधर्मा kalyāṇadharmā. (Pān V. 4, 124).
9. जंभा jambhā, jaw, after certain words, becomes जंभन् jambhan; सुजंभा sujambhā.
10. जानु jānu, knee, after प्र pra and सं sam, becomes ज्ञु jñu; प्रज्ञुः prajñuḥ (Pāṇ. V. 4, 129). This is optional after ऊर्ध्व ūrdhva (Pāṇ. V. 4, 130).
11. ऊधस् ūdhas, udder, becomes ऊधन् ūdhan; कुंडोध्नी kuṇḍodhnī. (Pāṇ. V. 4, 129).
12. धनुस् dhanus, bow, becomes धन्वन् dhanvan; पुष्पधन्वा puṣpadhanva, having a bow of flowers (Pāṇ. V. 4, 132). In names this is optional.
13. जाया jāyā, wife, becomes जानि jāni; शुभजानिः śubhajānih. (Pāṇ. V. 4, 131).

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1. अंगुलिसदृशावयवं धान्यादिविक्षेपणकाष्टं, Prakṛyā-Kaumudī

14. गंध gandha, smell, substitutes गंधि gandhi after certain words; सुगंधिः sugandhiḥ. (Pāṇ. V. 4, 135-137).
15. पाद pada, foot, becomes पाद् pād after certain words; व्याघ्रपाद् vyāghrapād. (Pāṇ. V. 4, 138-140).
16. दंत danta, tooth, becomes दत् dat after many words; द्विदन् dvidan, having two teeth, (sign of a certain age); fem. द्विदती dvidatī. (Pāṇ. V. 4, 141-145).
17. ककुद ḳakuda, hump, becomes ककुद् kakud after certain words and in certain senses; अजातककुद् ajātakakud, a young bull before his humps have grown. (Pāṇ. V. 4, 146-148).
18. उरस uras and other words belinging to the same class add final क ka; व्यूढोरस्कः vyūḍhoraskaḥ, broad-chested. (Pāṇ. V. 4, 51).
19. Words in इन् in add final क ka in the feminine; बहुस्वामिका bahusvāmikā, having many master, from स्वामिन् svāmin, master. (Pāṇ. V. 4, 151).
20. Feminine words in ई ī, like नदी nadī, and words in ऋ ṛ, add final क ka; बहुकुमारीकः bahukumārīkaḥ, having many maidens; बहुभर्तृकः bahubhartṛkaḥ, having many husbands. (Pāṇ. V. 4, 153).
21. Most other words may or may not add final क ka; बहुमालकः bahumālakaḥ or बहुमालाकः bahumālākaḥ or बहुमालः bahumālaḥ. (Pāṇ. V. 4, 154).

### *IV. Adverbial Compounds.*

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि ... *adhi harau*, loc. sing. अनुविष्णु *anu viṣnu*, acc. sing. उपकृष्णं *upa-kṛṣṇam*, near to Kṛṣṇa. निर्मक्षिकं *nir-makṣikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati-himam*, acc. sing. प्रदक्षिणं *pradakṣiṇam*, to the right. अनुरूपं *anu-rūpam,* after the form, i.e. accordingly, instead of

अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathāśakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-tṛṇam* with the grass; सतृणमत्ति *satṛṇam* atti, he eats (everything) even the grass, instead of तृणेन सह *tṛṇena* saha, with the grass. यावच्छलोकं *yāvacṇ-chlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगंगं *anu-gaṇgam*, near the Gangā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śarad*, autumn (Pāṇ. V. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upasamit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध् *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayībhāvas the first element of which is not an indeclinable particle. Ex. तिश्‍द्गु *tiṣṭhad-gu*, at the time when the cows stands to be milked; पंचगंगं *pañca-gaṅgam*, at the place where the five Gaṇgās meet, (near the Mādhav-rāo ghāṭ at Benares); प्रत्यग्ग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds:

1. Words ending in mutes (k, kh, g, gh, ch, ch, j, jh, t, th, ḍ, ḍh, t, th, d, dh, p, ph, b, bh) may or may not take final अ a; उपसमिधं upasamidham or उपसमित् upasamit, near the fire-wood (Pāṇ. V. 4, 111).
2. Words ending in अन् an substitute final अ a; अध्यात्मं adhyātmam or उपचर्म upacarma, near the skin. (Pāṇ. V. 4, 108).
3. But neuters in अन् an may or may not; उपचर्मं upacarmam or उपचर्म upacarma, near the skin. (Pāṇ. V. 4, 109).
4. नदी nadī, पौर्णमासी paurṇamāsī, आग्रहायणी āgrahāyaṇī, and गिरि giri may or may not take final अ a; उपनदि upanadi or उपनदं upanadam, near the river. (Pāṇ. V. 4, 110).
5. Words belonging to the class beginning with शरद् śarad take final अ a; उपशरदं upaśaradam, about autumn. (Pāṇ. V. 4, 107).

# Appendix I

## Dhātupāṭha or list of verbs.

*Explanation of some of the Verbal Anubandhas or Indicatory Letters*

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.ṭThe last letter of a root is accented with the acute, the grave, or circumflex accent, in roder to show that the verb follows the Parasmaipada, the Ātmanepada, or both forms.

The roots themselves are divided into udātta, acutely accented, and anudātta, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *ā* prohibits the use of the intermediate इ *i* in the formation fo the Niṣṭhās (§ 333, D. 2), Pāṇ. VII. 2, 16. Ex. फुल्ल: *phullaḥ* from निफला *niphalā*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§345, [10]), Pāṇ. VIII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मंथ् or मन्थ् *manthe*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verbs may take the first or second aorist in the Parasmaipada (§ 367), Pāṇ. III. 1, 57. Ex. अच्युतत् *acyutat* or अच्योतीत् *acyotīt* from च्युतिर् *cyutir*.

ई *ī* prohibits the use of the intermediate इ *i* in the formation of the Niṣṭhās (§ 333, D.. 2), Pāṇ. VII. 2, 14.. Ex. उन्न: *unnaḥ* from उंदी *undī*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvā* (§ 337, II. 5), Pāṇ. VII. 2, 56; and therefore inadmissible in the past participle (Pāṇ. VII. 2, 15). Ex. शमित्वा *śamitvā* or शांत्वा *śāntvā* from शमु *śamu*; but शांत: *śāntaḥ*.

ऊ *ū* renders admission of the intermediate इ *i* optional in the general tenses before all consonants but य् *y* (§ 337, I. 2), Pāṇ. VII. 2, 44; and therefore inadmissible in the past participle (Pāṇ. VII. 2, 15). Ex. सेद्धा *seddhā* or सेधिता *sedhitā* from सिधू *sindhū*; but सिद्धः *siddhaḥ*.

ऋ *ṛ* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pāṇ. VII. 4, 2. Ex. अलुलोकत् *alulokat* from लोकृ *lokṛ*.

लृ *ḷ* shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pāṇ. III. 1, 55. Ex. अगमत् *agamat* from गम्लृ *gamḷr*.

ए *e* forbids Vṛddhi in the first aorist (§ 348*), Pāṇ. VII. 2, 5. Ex. अमथीत् *amathīt* from मथे *mathe*.

ओ *o* indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5), Pāṇ. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओप्यायी *opyāyī*.

ङ् *ṅ* shows that the verb follows the Ātmanepada (Pāṇ. 1. 3, 12).

ञ् *ñ* shows that the verb follows both the Ātmanepada and Parasmaipada, the former if the act reverts to the subject (Pāṇ. 1. 3, 72).

ञि *ñi* shows that the past participle has the power of the present (Pāṇ. III. 2, 187). Ex. फुल्लः *phullaḥ*, blown, from ञिफला *ñiphalā*.

म् *m* shows that the vowel is not lengthened in the causative (§ 462, note), Pāṇ. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pāṇ. VI. 4, 93).

*Bhū Class (Bhvādi, I Class).*

**I. Parasmaipada Verbs.**

*II. भू bhū, to be*

Parasmaipada: P. 1. भवामि bhavāmi, 2. भवसि bhavasi, 3. भवति bhavati, 4. भवावः bhavāvaḥ 5. भवथः bhavathaḥ, 6. भवतः bhavataḥ, 7. भवामः bhavāmaḥ, 8. भवथ bhavatha, 9. भवंति bhavanti, I. 1. अभवं abhavam, 2. अभवः abhavaḥ, 3. अभवत् abhavat, 4. अभवाव abhavāva, 5. अभवतं abhavatam, 6. अभवतां abhvatatām, 7. अभवाम abhavāma, 8. अभवत ābhavata, 9. अभवन्

abhavan, O. 1. भवेयं bhaveyam, 2. भवे: bhaveḥ, 3. भवेत् bhavet, 4. भवेव bhaveva, 5. भवेतं bhavetam, 6. भवेतां bhavetām, 7. भवेम bhavema, 8. भवेत bhaveta, 9. भवेयु: bhaveyuḥ, I. 1. भवानि bhavāni, 2. भव bhava, 3. भवतु bhavatu, 4. भवाव bhavāva, 5. भवेतं bhavetam, 6. भवतां bhavatām, 7. भवाम bhavāma, 8. भवत bhavata, 9. भवंतु bhavantu ll Pf. 1. बभूव babhūva[1] (see. p. 175), 2. बभूविथ babhūvitha, 3. बभूव babhūva, 4. बभूविव babhūviva, 5. बभूवथु: babhūvaṭhuḥ, 6. बभूवतु: babhūvatuḥ, 7. बभूविम babhūvima, 8. बभूव babhūva, 9. बभूवु: babhūvuḥ, II. A. 1. अभूवं abhūvam (see. p. 188). 2. अभू: abhūh, 3. अभूत् abhūt, 4. अभूव abhūva, 5. अभूतं ābhūtam, 6. अभूतां abhūtām, 7. अभूम abhūma, 8. अभूत abhūta, 9. अभूवन् abhūvan, F. 1. भविष्यामि bhaviṣyāmi, 2. भविष्यसि bhaviṣyasi, 3. भविष्यति bhaviṣyati, 4. भविष्याव: bhaviṣyavaḥ, 5. भविष्यथ: bhaviṣyathaḥ, 6. भविष्यत: bhaviṣyataḥ, 7. भविष्याम: bhaviṣyāmaḥ, 8. भविष्यथ bhaviṣyatha, 9. भविष्यंति bhaviṣyānti, C. 1. अभविष्यं abhaviṣyam, 2. अभविष्य: abhaviṣyaḥ, 3. अभविष्यत् abhaviṣyat, 4. अभविष्याव abhaviṣyāva, 5. अभविष्यतं abhaviṣyatam, 6. अभविष्यतां abhaviṣyatām, 7. अभविष्याम abhaviṣ yāma, 8. अभविष्यत abhaviṣyata, 9. अभविष्यन् abhaviṣyan, P. F. 1. भवितास्मि bhavitāsmi, 2. भवितासि bhavitāsi, 3. भविता bhavitā, 4. भवितास्व: bhavitāsvaḥ, 5. भवितास्थ: bhavitāsthaḥ, 6. भवितारौ bhavitārau, 7. भवितास्म: bhavitāsmaḥ, 8. भवितास्थ bhavitāstha, 9. भवितार: bhavitāraḥ, B. 1. भूयासं bhūyasam, 2. भूया: bhūyaḥ, 3. भूयात् bhūyāt, 4. भूयास्व bhūyāsva, 5. भूयास्तं bhūyāstam, 6. भूयास्तां bhūyāstām. 7. भूयास्म bhūyāsma, 8. भूयास्त bhūyāsta, 9. भूयासु: bhūyāsuḥ ll Part. Pres. भवन् bhavan, Perf. बभूवान् babhūvan, Fut. भविष्यन् bhaviṣyan, Gen. भूत्वा bhūtva or भूय -bhūya, Adj. भवितव्य: bhavitavyaḥ, भवनीय: bhavanīyaḥ, भव्य: bhavyaḥ (§ 456).

Ātmanepada[1] : P. 1. भवे bhave, 2. भवसे bhavase, 3. भवते bhavate, 4. भवावहे bhavāvahe, 5. भवेथे bhavethe, 6. भवेते bhavete, 7. भवामहे bhavāmahe, 8. भवध्वे bhavadhve, 9. भवंते bhavante, I. 1. अभवे abhave, 2. अभवथा: abhavathāḥ, 3. अभवत abhavata, 4. अभवावहि abhavāvahi, 5. अभवेथां abhaveṭ hām, 6. अभवेतां abhavetạm, 7. अभवामहि abhavāmahi, 8. अभवध्वं abhavadhvam, 9. अभवंत abhavanta, O. 1. भवेय bhaveya, 2. भवेथा:

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1. The reduplicative syllable ब ba is irregular, instead of बु bu. The base, too, is irregular (Pān. I. 2, 6); the regular form would have been बुभाव bubhāva.
1. भू bhū may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining: स श्रियं भवते saś riyam bhavate, he obtains happiness (Sār. p. 4, 1. 3).

bhavethāḥ, 3. भवेत bhaveta, 4. भवेवहि bhavevahi, 5. भवेयाथां bhaveyāthām, 6. भवेयातां bhaveyātām, 7. भवेमहि bhavemahi, 8. भवेध्वं bhavedhvam, 9. भवेरन् bhaveran, I. 1. भवै bhavai, 2. भवस्व bhavasva, 3. भवतां bhavatām, 4. भवावहै bhavāvahai, 5. भवेथां bhavethām, 6. भवेतां bhavetām, 7. भवामहै bhavāmahai, 5. भवेथां bhavethām, 6. भवेतां bhavetām, 7. भवामहै bhavāmahai, 8. भवेध्वं bhavadhvam, 9. भवेतां bhavntām ll Pf. 1. बभूवे babhūve (see note[2], page 245), 2. बभूविषे babhūviṣye, 3. बभूवे babhūve, 4. बभूविवहे babhūvivahe, 5. बभूवाथे babhūvāthe, 6. बभूवाते babhūvāte, 7. बभूविमहे babhūvimahe, 8. बभूविध्वे or ढवं babhūvidhve or -dhve (see § 105), 9. बभूविरे babhūvire, I A. 1. अभविषि abhaviṣi, 2. अभविष्ठाः abhaviṣṭhāḥ, 3. अभविष्ट abhaviṣṭa, 4. अभविष्वहि abhaviṣmahi, 5. अभविषाथां abhaviṣāthām, 6. अभविषातां abhaviṣātām, 7. अभविष्महि abhaviṣmahi, 8. अभविध्वं or ढवं abhavidhvam or -dhvam, 9. अभविषत abhaviṣata, F. भविष्ये abhaviṣye etc., C. अभविष्ये abhaviṣye etc., P. F. 1. भविताहे bhavitāhe, 2. भवितासे bhavitāse, 3. भविता bhavitā, 4. भवितास्वहे bhavitāsvahe, 5. भवितासाथे bhavitāsāthe, 6. भवितारौ bhavitārau, 7. भवितास्महे bhavitāsmahe, 8. भविताध्वे bhavitādhve, 9. भवितारः bhavitāraḥ, B. 1. भविषीय bhaviṣiya, 2. भविषीष्ठाः bhaviṣīṣṭhāh, 3. भविषीष्ट bhaviṣīṣṭa. 4. भविषीवहि bhaviṣ īyahi, 5. भविषीयास्थां bhaviṣīyāstham, 6. भविषीयास्तां bhaviṣīyāstām, 7. भविषीमहि bhaviṣīmahi, 8. भविषीध्वं or ढवं bhaviṣīdhvam or -dhvam, 9. भविषीरन् bhaviṣ īran ll Part. Pres. भवमानः bhavamānaḥ, Perf. बभूवानः babhūvānaḥ, Fut. भविष्यमाणः bhaviṣyamāṇaḥ.

Passive : P. 1. भूये bhūye, 2. भूयसे bhūase, 3. भूयते bhūyate, 4. भूयावहे bhūyāvahe, 5. भूयेथे bhūyethe, 6. भूयेते bhūyete, 7. भूयामहे bhūyamahe, 8. भूयध्वे bhūuadhve, 9. भूयंते bhūyante, I. अभूये abhūye etc., O. भूयेय bhūyeya etc., I. भूयै bhūyai etc. ll Pf. बभूवे bahūve etc. likie Ātmanepada, I A. 1. अभविषि or अभाविषि abaviṣi, 2. अभविष्ठाः or अभाविष्ठाः abhaviṣṭhāḥ, 3. अभावि abhāvi, 4. अभविष्वहि abhaviṣvahi etc., liki Ātmanepada, F. भविष्ये or भाविष्ये bhāviṣye etc. C. अभविष्ये or अभाविष्ये abhaviṣye etc., P. F. भविताहे or भाविताहे bhavitāhe etc., B. भविषीय or भाविषीय bhaviṣīya etc., ll Part. Pres. भूयमानः bhūyamānaḥ, Fut. भविष्यमाणः bhāviṣyamāṇaḥ, Past भूतः bhūtaḥ.

Causative, Parasmiapada: P. भावयामि bhāvayāmi, I. अभावयं abhāvayam, O. भावयेयं bhāvayeyam, I. भावयानि bhāvayāni ll Pf. भावयांचकार bhānvayāñcakāra, II A. अबीभवं abībhavam, F. भावयिष्यामि bhāvayiṣyāmi, C.

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2. भू *bhū* with अनु *anu* means to perceive, and may vield a passive.

अभावयिष्यं abhāvayiṣyam, P. F. भावयितास्मि bhāvayitāsmi, B. भावयासं bhāvyāsam.

Causative, Ātmanepada : P. भावये bhāvaye, I. अभावये ābhavaye, O. भावयेय bhāvayeya, I. भावयै bhāvayai ll Pf. भावयांचक्रे bhāvayāñcakre, II A. अबीभवे abībhave, F. भावयिष्ये bhāvayiṣye, C. अभावविष्ये abhāvayiṣye, P. F. भावयिताहे bhāvayitāhe, B. भावयिषीय bhāvayiṣīya.

Causative, Passive : P. भाव्ये bhāvye, I. अभाव्ये abhāvye, O. भाव्येय bhāvyeya, I. भाव्यै bhāvyai ll Pf. भावयांचक्रे, बभूवे, आसे bhāvayāñcakre, -babhūve, -āse, I A. अभावयिषि abhāvayiṣi or अभाविषि abhaviṣi, F. भावयिष्ये bhāvayiṣye or भाविष्ये bhāviṣye, C. अभावयिष्ये abhāvayiṣye or अभाविष्ये abhāviṣye, P. F. भावयिताहे bhāvayitāhe or भाविताहे bhāvitāhe, B. भावयिषीय bhāvayiṣīya or भाविषीय bhāviṣīya.

Desiderative, Parasmaipada: P. बुभूषामि bubhūṣāmi, I. अबुभूषं abubhūṣ am, O. बुभूषेयं bubhūṣeyam, I. बुभूषाणि bubhūṣāṇi ll Pf. बुभूषांचकार bubhūṣ āñcakāra, I A. अबुभूषिषं abubhūṣiṣam, F. बुभूषियामि bubhūṣiṣyāmi, C. अबूभूषिष्यं abubhūṣiṣyam, P. F. बुभूषितास्मि bubhūṣitāsmi, B. बुभूष्यासं bubhūṣyāsam.

Desiderative, Ātmanepada : P. बुभूषे bubhūṣe, I. अबुभूषे abubhuṣe, O. बुभूषेय bubhūṣeya, I. बुभूषै bubhūṣai ll Pf. बुभूषांचक्रे bubhūṣāñcakre, I A. 1. अबुभूषिषि abubhūṣiṣi, 2. अबुभूषिष्ठाः abubhūṣiṣṭhāḥ, 3. अबुभूषिष्ट abubhūṣiṣṭa, F. बुभूषिष्ये bubhūṣiṣye, C. अबुभूषिष्ये abubhūṣiṣye, P. F. बुभूषिताहे bubhūṣitāhe, B. बुभूषिषीय bubhūṣiṣīya.

Desiderative, Passive : P. बुभूष्ये bubhūṣye, I. अबुभूष्ये abubhūṣye; O. बुभूष्येय bubhūṣyeya, I. बुभूष्यै bubhūṣyai ll Pf. बुभूषांचक्रे bubhūṣāñcakre, I A. 1. अबुभूषिषि abubhūṣiṣi, 2. अबुभूषिष्ठाः abubhūṣiṣṭhāḥ, 3. अबुभूषि abubhūṣi (see § 406), F. बुभूषिष्ये bubhūṣiṣye, C. अबुभूषिष्ये abubhūṣiṣye, P. F. बुभूषिताहे bubhūṣitāhe, B. बुभूषिषीयू bubhūṣiṣīyū.

Intensive, Ātmanepada : P. 1. बोभूये bobhūye, 2. बोभूयसे bobhūyase, 3. बोभूयते bobhūyate, 4. बोभूयावहे bobhūyāvae, 5. बोभूयेथे bobhūyethe, 6. बोभूयेते bobhūyete, 7. बोभूयामहे bobhūyāmahe, 8. बोभूयध्वे bobhūyadhve, 9. बोभूयंते bobhūyante, I. 1. अबोभूये abobhūye, 2. अबोभूयथाः abobhūyathāḥ, 3. अबोभूयत abobhūyata. 4. अबोभूयावहि abobhūyāvahi, 5. अबोभूयेथां abobhūyethām, 6. अबोभूयेतां abobhūyetām, 7. अबोभूयामहि abobhūyāmahi, 8. अबोभूयध्वं abobhūyadhvam, 9. अबोभूयंत abobhūyanta, O. बोभूयेय bobhūyeya etc. I. 1. बोभूयै bobhūyai, 2. बोभूयस्व bobhūyasva, 3. बोभूयतां bobhūyatām, 4. बोभूयावहै bobhūyavahai, 5. बोभूयेथां bobhūyyethām, 6. बोभूयेतां bobhūyetām, 7. बोभूयामहै

4. In the verb कुष् *kuṣ* (*Cur* class), preceded by निर् *nir*; but here इ *i* is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ *i* may or may not be inserted:

*II. Before certain ārdhadhātukas only*

1. Before ārdhadhātukas beginning with त् *t*:

In the verbs इष् *iṣ* (*Tud* only), सह् *sah*, लुभ् *lubh*, रुष् *ruṣ*, रिष् *riṣ*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence इष्टः *iṣṭaḥ* only, but either इष्ट्वा *iṣṭvā* or इषित्वा *iṣiṭvā*

2. Before ārdhadhātukas beginning with स् *s*, but not in the aorist:

In the verbs कृत् *kṛt*, to cut; चृत् *cṛt*, to kill; छृद् *chṛd*, to play; तृद् *tṛd*, to strike; नृत् *nṛt*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination fo the desiderative base (सन् *san*):

In the verb वृ *vṛ*, and all verbs ending in ऋ *ṛ*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in ऋध् *ṛdh*, भ्रस्ज् *bhrasj*, दंभ् *dambh*, श्रि *śri*, श्वृ *śvṛ*, यु *yu*, ऊर्णु *ūrṇu*, भृ *bhṛ* (*Bhū* class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *daridrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and first aorist (सिच् *sich*) in the Ātmanepada:

In the verb वृ *vṛ*, and all verbs ending in ऋ *ṛ* (Pāṇ. VII. 2, 42). The ऋ *ṛ* is changed into ईर् *ir* or ऊर् *ūr*.

In verb ending in ऋ *ṛ* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination. त्वा *tvā*:

In verbs having a technical उ *u*. (Pāṇ. VII. 2, 56.)

6. Before the gerundial termination त्वा *tvā* and the participle in त *ta*:

In the verb क्लिश् *kliś*. (Pāṇ. VII. 2, 50)

क्लिशित्वा *kliśitvā* or क्लिष्ट्वा *kliṣṭvā*, क्लिशितः *klisitaḥ* or क्लिष्टः *kliṣṭ aḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or पूत्वा *pūtvā* पवित: *pavitaḥ* or पूत: *pūtaḥ*. It must take इ *i* in the desiderative (Pāṇ. VII. 2, 74.)

7. Before the participial terminations त *ta* or न *na*; (see also § 333, D. 2, note):

In the verbs दम् *dam*, to tame, दांत: *dāntaḥ* or दमित: *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांत: *śāntaḥ* or शमित: *śamitaḥ*.

पूर् *pūr*, to fill पूर्ण: *pūrṇaḥ* or पूरित: *pūritaḥ*

दस् *das*, to perish, दस्त: *dastaḥ* or दासित: *dāsitaḥ*.

स्पश् *spas*, to touch, स्पष्ट: *spaṣṭaḥ* or स्पाशित: *spāsitaḥ*.

छद् *chad*, to cover, छन्न: *channaḥ* or छादित: *chāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्त: *jñaptaḥ* or ज्ञपित: *jñapitaḥ*.

रुष् *ruṣ*, to hurt, रुष्ट: *ruṣṭaḥ* or रुषित: *ruṣitaḥ*. (Pāṇ. VII. 2, 28)

अम् *am*, to go, आंत: *āntaḥ* or अमित: *amitaḥ*.

त्वर् tvar, to hasten, तूर्ण: tũrṇaḥ or त्वरित: tvaritaḥ.

संघुष् *san-ghuṣ*, to shout, संघुष्ट: *sanghuṣṭaḥ* or संघुषित: *sanghuṣitaḥ*. (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, आस्वांत: *āsvāntaḥ* or आस्वनित: āsvanitaḥ. (§ 333, D.2)

हृष् *hṛṣ*, to rejoice, हृष्ट: *hriṣṭaḥ* or हृषित: *hriṣitaḥ*, if applied to horripilation. Pāṇ. VII. 2, 29.)

अपचि *apa-ci*, to honour, अपचित: *apacitaḥ* or अपचायित: *apacāyitaḥ*.[1]

8. Before the participle of the reduplicated perfect in वस् vas:

In the verbs गम् *gam*, to go, जग्मिवान् *jagmivān* or जगन्वान् *jaganvān*.[2]

हन् *han*, to kill, जघ्निवान् *jaghnivān* or जघन्वान् *jaghaṇvān*

विद् *vid*, to know, विविदिवान् *vividivān* or विविद्वान् *vividvān*.

विश् *viś*, to enter, विविशिवान् *viviśivān* or विविश्वान् *viviśvān*.

दृश् *dṛś*, to see,ददृशिवान् *dadṛśivān* or ददृश्वान *dadṛśvān*.

Necessary insertion of इ *i*.

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1. Pān, VII. 2, 30.
2. Pān, VII. 2, 68.

§ 338. इ *i* must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned:

1. Before वस् *vas*, participle of reduplicated perfect:

In the verbs ending in आ *ā* (Pāṇ. VII. 2, 67). पा *pā*, पपिवान् *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2. 67). अश् *aś*, to eat, आश्विान् *āśivān*.

In the verbs घस् *ghas*, to eat, जक्षिवान् *jakṣivā*n.

Other verbs reject it.

2. Before स्य *sya* of the future and conditional:

In all verbs ending in ऋ *ṛ*, and in हन् *han* (Pāṇ. VII. 2, 70). In गम् *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).

3. Before the terminations of the first aorist (सिच् *sich*):

In the verbs स्तु *stu*, सु *su*, धू *dhū* in the Parasmaipada (Pāṇ. VII. 2, 72) Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविषं *astāviṣam*; but in the Ātmanepada, अस्तोषि *astoṣi*.

4. Before the terminations of the desiderative (सन् *san*):

In the verbs कृ *kṛ*, गृ *gṛ*, दृ *dṛ*, धृ *dhṛ*, and प्रछ् *prach* (Pān, VII. 2, 52-54.) In the verbs वस् *vas*, to dwell; क्षुध् *kṣudh*, to hunger; अंच् *añch*, to worship; लुभ् *lubh*, to confound (Dhātupāṭha 28, 22).

6. Before त्वा *tvā* only:

In जृ *jṛ*, to grow old; व्रश्च् *vraśc*, to cut. (Pāṇ. VII. 2, 55.)

7. Before थ *tha*, 2nd pers. sing. reduplicated perfect:

In अद् *ad*, to eat; ऋ *ṛ*, to go; व्ये *vye*, to cover. आदिथ *āditha*, against § 335, 3; आरिथ *āritha*, §335, 3. note; विव्ययिथ *vivyayitha*.

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vṛddhi.

Insertion of the long ई *ī*.

§ 340. Long ई *ī* may be substituted for the short when subjoined to a verb ending in ऋ *ṛ*, also to वृ *vṛ*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ *tri*; Per. Fut. तरीता *tarītā* or तरिता *taritā*, etc.; but Perf, 2nd pers. sing. तेरिथ *teritha*; I. Aor. Par. 3rd per. plur. अतारिषुः *atāriṣuḥ*; Bened. 3rd pers. sing. तरिषीष्ट *tariṣīṣṭa*.1

वृ *vṛ*; Per. Fut. वरीता *varītā* or वरिता *varitā*; but Perf. ववरिथ *vavaritha*; Aor. Par. अवारिषुः *avāriṣuḥ*; Bened. वरिषीष्ट *variṣīṣṭa*.

§ 341. In the desiderative and in the aorist Ātm. and benedictive Ātm. these verbs may or may not have इ *i* (Pāṇ. VIII. 2, 41-42), which, if used, is liable to be changed to ई *i*; not, however, as far as I can judge, in the benedictive Ātmanepada.

तृ *tṛ*; Des. तितरिषति *titariṣati*; तितरीषति *titarīṣati*; तितीर्षति *titīraṣ atī*; Aor. Ātm. अतरिष्ट *atariṣṭa*, अतरीष्ट *atarīṣṭa*, and अतीर्ष्ट *atīrṣṭa*; Bened. तरिषीष्ट *tariṣīṣṭa*, तीर्षीष्ट *tīrṣīṣṭa*.

वृ *vṛ*; Des. विवरिषते *vivarṣate*; विवरीषते *vivarīṣate*; वुर्वूर्षते *vuvūrṣa-te*; Aor. Ātm. अवरिष्ट *avariṣṭa*, अवरीष्ट *avarīṣṭa*, and अवृत *avrīta*; Bended. वरिषीष्ट *variṣīṣṭa*, वृषीष्ट *vṛṣīṣṭa*.

The verb ग्रह् *grah*, too, takes the long ई *ī*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. ग्रहीता *grahītā*; Inf. ग्रहीतुं *grahītum*; but Perf. जगृहिम *jagṛhima*.

### *Periphrastic Perfect*

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing आं *āṁ* (an accusative termination of a feminine abstract noun in आ *ā*) to the verbal base, and adding to this the reduplicated perfect of कृ *kṛ*, to do, भू *bhū*, to be, or अस् *as*, to be.

---

1. The forms given in the Calcutta edition of Pāṇini VII. 2, 42, वरीषीष्ट varīṣīṣṭa, स्तरीषीष्ट starīṣīṣṭa, are wrong. (See Pān, VII. 2, 39.)

उंद् *und*, to wet, उंदांचकार, बभूव, आस, *undāṁcakāra*, *babhūva*, *āsa*.

चकास *ckāsa*, to shine, उंदांचकार, बभूव, आस, *undāñcakāra*, *babhūva*, *āsa*

बोधय *bodhaya*, to make known, बोधयांचकार, बभूव, आस, *bodhayāṁcakāra*, *babhūva*, *āsa*.

After verbs which are used in the Ātmanepada, the auxiliary verb कृ *kṛ* is conjugated as Ātmane-pada, but अस् *as* and भू *bhū* in the Parasmaipada. Hence from एधते *edhate* he grows,

एधांचक्रे *edh-āṁcakre*; but बभूव *babhūva* and आस *āsa*.

In the passive all three auxiliary verbs follow the Ātmanepada.

§ 343. Intensive bases which can take Guṇa, take it before आं *ām*; desiderative bases never admit of Guṇa. (§339.)

बोभू *bobhū*, frequentative base of भू *bhū*, बोभवांचकार *bobhavāṁcakāra*.

But बुबोधिष् *bubodhiṣ*, desiderative base of बुध् *budh*, बुबोधिषांचकार etc. *bubodhiṣāṁcakāra* etc.

*Paradigms of the Reduplicated Perfect.*

I. *Verbal bases in* आ *ā, requiring intermediate* इ *i.* धा *dhā, to place.*

| | ***Parasmaipada.*** | | | ***Ātmanepada.*** | | |
|---|---|---|---|---|---|---|
| | Singular | Dual. | Plural | Singular | Dual. | Plural. |
| 1. | दधौ<br>dadhau | दधिव<br>dadhiva | दधिम<br>dadhima | दधे<br>dadhe | दधिवहे<br>dadhivahe | दधिमहे<br>dadhimahe |
| 2. | दधाथ dadhātha<br>or दधिथ dadhitha[1] | दधथुः<br>dadhathuḥ | दध<br>dadha | दधिषे<br>dadhiṣye | दधाथे<br>dadhāthe | दधिध्वे<br>dadhidhve |
| 3. | दधौ dadhau | दधतुः<br>dadhatuḥ | दधुः<br>dadhuḥ | दधे<br>dadhe | दधाते<br>dadhāte | दधिरे<br>dadhire |

2. *Verbal bases in* इ *i and* ई *ī, preceded by one consonant, and requiring intermediate* इ *i.*

---

1. § 335, 2, and § 335, 3.

नी *ni, to lead.*

| | | | | | |
|---|---|---|---|---|---|
| १. निनाय/ निनय | निन्यिव | निन्यिम | निन्ये | निन्यिवहे | निन्यिमहे |
| nināya or ninaya | ninyiva | ninyima | ninye | ninyivahe | ninyimahe |
| 2. निनेथ/ निनयिथ | निन्यथुः | निन्य | निन्यिषे | निन्याथे | निन्यिध्वे/ or ढ्वं |
| niṇetha or ninayitha[2] | ninyathuḥ | ninya | ninyiṣye | ninyāthe | ninyidhve/(105) ḍhve |
| 3. निनाय | निन्यतुः | निन्युः | निन्ये | निन्याते | निन्यिरे |
| nināya | ninyatuḥ | ninyuḥ | ninye | ninyāte | ninyire. |

3. *Verbal bases in* ऋ *ṛ, preceded by one consonant, and requiring intermediate* इ *i.*

धृ *dhṛ, to hold.*

| | | | | | |
|---|---|---|---|---|---|
| १. दधार or दधर dadhāra dadhare | दध्रिव | दध्रिम | दध्रे | दध्रिवहे | दध्रिमहे |
| | dadhṛva | dadhṛma | dadhṛe | dadhṛvahe | dadhṛmahe |
| २. दधर्थ | दध्रथुः | दध्र | दध्रिषे | दध्राथे | दध्रिध्वे or ढवे |
| dadhartha | dadhrathuḥ | dadhra | dadhṛṣye | dadhrāthe | dadhṛdhve or ḍhve |
| ३. दधार | दध्रतुः | दध्रुः | दध्रे | दध्राते | दध्रिरे |
| dadhāra | dadhratuḥ | dadhruḥ | dadhre | dadhrāte | dadhṛre |

4. *Verbal bases in* ऋ *ṛ, preceded by one consonant, not admitting intermediate* इ *i.* कृ *kṛ, to do.*

| | | | | | |
|---|---|---|---|---|---|
| १. चकार or चकर | चकृव | चकृम | चक्रे | चकृवहे | चकृमहे |
| cakāra/ cakara | cakṛva | cakṛma | cakre | cakṛvahe | cakṛmahe |
| २. चकर्थ | चक्रथुः | चक्र | चकृषे | चक्राथे | चकृढ्वं |
| cakartha | cakrathuḥ | cakra | cakṛṣye | cakrathe | cakṛḍhve |
| ३. चकार | चक्रतुः | चक्रुः | चक्रे | चक्राते | चक्रिरे |
| cakāra | cakratuḥ | cakruḥ | cakre | cakrāte | cakṛre |

५. *Verbal cases in* इ *i or* ई *i, preceded by two consonants, and requiring intermediate* इ *i.* क्री *kṛ, to buy.*

| | | | | | |
|---|---|---|---|---|---|
| १. चिक्राय or चिक्रय | चिक्रियिव | चिक्रियिम | चिक्रिये | चिक्रियिवहे | चिक्रियिमहे |
| cikrāya/ cikraya | cikriyivu | cikriyima | cikriye | cikriyivahe | cikriyima |
| २. चिक्रेथ चिक्रयिथ | चिक्रियथुः | चिक्रिय | चिक्रिबिषे | चिक्रियाथे | चिक्रियिध्वे, ढ्वं |

2. If यु yu is taken from Dhātupāṭha 31, 9, it may form युयोथ yuyotha. (See § 335, 2, and Westergaard, Radices, p. 46. note.)

| | | | | | |
|---|---|---|---|---|---|
| cikretha/ cikrayitha | cikriyathuḥ | cikriya | cikriyiṣye | cikriyāthe | cikriyidhve/ ḍhve |
| ३. चिक्राय cikrāya | चिक्रियतुः cikriyatuḥ | चिक्रियुः cikriyuḥ | चिक्रिये cikriye | चिक्रियाते cikriyate | चिक्रियिरे cikriyire |

*6. Verbal bases in उ u or ऊ ū, preceded by one or two consonants, and requiring intermediate इ i. यु yu, to join.*

| | | | | | |
|---|---|---|---|---|---|
| १. युयाव yuyāva or युयुव yuyava | युयुविव yuyuviva | युयुविम yuyuvima | युयुवे yuyuve | युयुविवहे yuyuvivahe | युयुविमहे yuyuvimahe |
| २. युयविथ yuyavitha[1] | युयुवथुः yuyuvathuḥ | युयुव yuyuva | युयुविषे yuyuviṣye | युयुवाथे yuyuvathe | युयुविध्वे or ढ्वे yuyuvidhve or-ḍhve |
| ३. युयाव yuyāva | युयुवतुः yuyuvatuḥ | युयुवुः yuyuvuḥ | युयुवे yuyuve | युयुवाते yuyuvāte | युयुविरे yuyuvire |

*7. Verbal bases in उ u, preceded by one or two consonants, and not admitting the intermediate इ i. स्तु stu, to praise.*

| | | | | | |
|---|---|---|---|---|---|
| १. तुष्टाव tuṣṭāva or तुष्टव tuṣṭava | तुष्टुव tuṣṭuva | तुष्टुम tuṣṭuma | तुष्टुवे tuṣṭuve | तुष्टुवहे tuṣṭuvahe | तुष्टुमहे tuṣṭumahe |
| २. तुष्टोथ tuṣṭotha[2] | तुष्टुवथुः tuṣṭuvathuḥ | तुष्टुव tuṣṭuva | तुष्टुषे tuṣṭuṣye | तुष्टुवाथे tuṣṭuvāthe | तुष्टुढ्वे tuṣṭuḍhve |
| ३. तुष्टाव tuṣṭāva | तुष्टुवतुः tuṣṭuvatuḥ | तुष्टुवुः tuṣṭuvuḥ | तुष्टुवे tuṣṭuve | तुष्टुवाते tuṣṭuvāte | तुष्टुविरे tuṣṭuvire |

*8. Verbal bases in ऋ ṛ, preceded by two consonants, and requiring intermediate इ i. स्तृ stṛ, to spread.*

| | | | | | |
|---|---|---|---|---|---|
| १. तस्तार tastāra or तस्तर tastara | तस्तरिव tastariva | तस्तरिम tastarima | तस्तरे tastare | तस्तरिवहे tastarivahe | तस्तरिमहे tastarimahe |
| २. तस्तर्थ tastartha | तस्तरथुः tastarathuḥ | तस्तर tastara | तस्तरिषे tastariṣye | तस्तराथे tastarāthe | तस्तरिध्वे or ढ्वे tastaridhve or -ḍhve |
| ३. तस्तार tastāra | तस्तरतुः tastaratuḥ | तस्तरतुः tastartuḥ | तस्तरे tastare | तस्तराते tastarāte | तस्तरिरे tastarire |

1. § 335, 2, and § 335, 3.
2. Bharadvāja might allow तुष्टविथ tuṣṭavitha even against Pāṇ. VII. 2, 13.

9. *Verbal cases* ऋ *ṛ, requiring intermediate* इ *i.* कृ *kṛ, to scatter.*

| | | | | | |
|---|---|---|---|---|---|
| १. चकार cakāra | चकरिव | चकरिम | चकरे | चकरिवहे | चकरिमहे |
| or चकर cakara | cakariva | cakarima | cakare | cakarivahe | cakarimahe |
| २. चकरिथ | चकरथुः | चकर | चकरिषे | चकराथे | चकरिध्वे or ढ्वे |
| cakaritha | cakarathuḥ | cakara | cakariṣye | cakarāthe | cakaridhve or -ḍhve |
| ३. चकार cakāra | चकरतुः | चकरुः | चकरे | चकराते | चकरिरे |
| | cakaratuḥ | cakaruḥ | cakare | cakarāte | cakarire |

10. *Verbal cases in consonants, requiring intermediate* इ *i.* तुद् *tud, to strike.*

| | | | | | |
|---|---|---|---|---|---|
| १. तुतोद tutoda | तुतुदिव | तुतुदिम | तुतुदे | तुतुदिवहे | तुतुदिमहे |
| | tutudiva | tutudima | tutude | tutudivahe | tutudimahe |
| २. तुतोदिथ | तुतुदथुः | तुतुद | तुतुदिषे | तुतुदाथे | तुतुदिध्वे |
| tutoditha | tutudathuḥ | tutuda | tutudiṣye | tutudāthe | tutudidhve |
| ३. तुतोद tutoda | तुतुदतुः | तुतुदुः | तुतुदे | तुतुदाते | तुतुदिरे |
| | tutudatuḥ | tutuduḥ | tutude | tutudāte | tutudire |

11. *Verbal cases in consonants, having* ए *e, and requiring intermediate* इ *i.* तन् *tan, to stretch.*

| | | | | | |
|---|---|---|---|---|---|
| 1. ततान tatana or | तेनिव | तेनिम | तेने | तेनिवहे | तेनिमहे |
| ततन tatana | teṇiva | tenima | tene | tenivahe | tenimahe |
| 2. तेनिथ tenitha | तेनथुः | तेन | तेनिषे | तेनाथे | तेनिध्वे |
| | tenthuḥ | tena | teniṣye | tenāthe | tenidhve |
| 3. ततान tatāna | तेनतुः | तेनुः | तेने | तेनाते | तेनिरे |
| | tenatuḥ | tenuḥ | tene | tenāte | tenire |

12. *Verbal bases in consonants, having Samprasarana, and requiring* इ *i.* यज् *yaj, to sacrifice.*

| | | | | | |
|---|---|---|---|---|---|
| 1. इयाज iyāja or | ईयिव | ईजिम | ईजे | ईजिवहे | ईजिमहे |
| इयज iyaja | īyiva | ījima | īje | ījivahe | ījimahe |
| 2. इयष्ठ iyaṣṭha or | ईजथुः | ईज | ईजिषे | ईजाथे | ईजिध्वं |
| इयजिथ iyajitha | ījathuḥ | īja | ījiṣye | ījāthe | ījidhve |
| 3. इयाज iyāja | ईजतुः | ईजुः | ईजे | ईजाते | ईजिरे |
| | ijatuḥ | ījuḥ | īje | ījāte | ījire |

13. *Verbal bases in consonants, requiring contraction, and intermediate* इ *i.* हन् *han, to kill.*

| | | | | | |
|---|---|---|---|---|---|
| 1. जघान jaghāna or जघन jaghana | जघ्निव jaghniva | जघ्निम jaghnima | जघ्ने jaghne | जघ्निवहे jaghnivahe | जघ्निमहे jaghnimahe |
| 2. जघंथ jaghantha or जघनिथ jaghanitha | जघ्नथुः jaghnathuḥ | जघ्न jaghna | जघ्निषे jaghniṣye | जघ्नाथे jaghnāthe | जघ्निध्वे jaghnidhve |
| 3. जघान jaghān | जघ्नतुः jaghnatuḥ | जघ्नुः jaghnuḥ | जघ्ने jaghne | जघ्नाते jaghnāte | जघ्निरे jaghnire |

14. *Verbal base* भू *bhū (irregular).*

| | | | | | |
|---|---|---|---|---|---|
| 1. बभूव babhūva | बभूविव babhūviva | बभूविम bibhūvima | बभूवे babhūve | बभूविवहे babhūvivahe | बभूविमहे babhūvimahe |
| 2. बभूविथ babhūvitha | बभूवथुः babhūvathuḥ | बभूव babhūva | बभूविषे babhūviṣye | बभूवाथे babhūvathe | बभूविध्वे or ढ्वे babhūvidhve or -ḍhve |
| 3. बभूव babhūva | बभूवतुः babhūvatuḥ | बभूवुः babhūvuḥ | बभूवे babhūve | बभूवाते babhūvāte | बभूविरे babhūvire |

# CHAPTER 12

## Strengthening and weakening of the verbal bases in the six remaining general tenses.

§344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing ऋ *ṛ* to इर् *ir*, or, before consonants, to ईर् *ir*, by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Ātm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible, strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Ātmanepada. (Except bases ending in conson. or ऋ *ṛ*, and not taking interm. इ *i*. Pāṇ. I, 2, II; 12. VII. 2, 42.)
5. The First Aorist, I. II. (Except First Aor. II. Ātm. of verbs ending in conson., ऋ *ṛ*, or आ *ā* § 350-352.)

The base is not strengthened, and, if possible, weakened in :

1. The Participle in त *ta* (unless it takes intermediate इ *i*).
2. The Gerund in त्वा *tvā* (unless it takes intermediate इ *i*).
3. The Passive.
4. The Benedictive Parasmaipada.

5. The First Aorist, IV.

6. The Second Aorist. (Except verbs in ऋ *ṛ*, etc. § 364.)

| 1. Root | Base strengthened | Future. | Conditional. | Per. Fut. | Ben. Ātm. | First Aor. I. II. (Except bases ending in cons. not taking interm. इ i.) |
|---|---|---|---|---|---|---|
| भू | भो | भविष्यति | अभविष्यत् | भविता | भविषीष्ट | अभविष्ट Ātm. |
| bhū | bho | bhaviṣyati | abhaviṣyat | bhavitā | bhaviṣīṣṭa | abhaviṣṭa |
| तुद् | तोद् | तोत्स्यति | अतोत्स्यत् | तोत्ता | (तुत्सीष्ट) | अतौत्सीत् |
| tud | tod | totsyati | atotsyat | tottā | (tutsīṣṭa) | atautsīt |
| दिव् | देव् | देविष्यति | अदेविष्यत् | देविता | देविषीष्ट | अदेवीत् |
| div | dev | deviṣyati | adeviṣyat | devitā | deviṣīṣṭa | adevīt |
| चुर् | चोरय् | चोरयिष्यति | अचोरयिष्यत् | चोरयिता | चोरयिषीष्ट | |
| cur | coray | corayiṣyati | acorayiṣyat | corayitā | corayiṣīṣṭa | |
| कृ | कर् | करिष्यति | अकरिष्यत् | करिता | करिषीष्ट | अकारीत् |
| kṛ | kar | kariṣyati | akariṣyat | karitā | kariṣīṣṭa | akārīt |
| सु | सो | सोष्यति | असोष्यत् | सोता | सोषीष्ट | असावीत् |
| su | so | soṣyati | asoṣyat | sotā | soṣīṣṭa | asāvīt |
| तन् | तन् | तनिष्यति | अतनिष्यत् | तनिता | तनिषीष्ट | अतनीत् or अतानीत् |
| tan | tan | taniṣyati | ataniṣyat | tanitā | taniṣīṣṭa | atanīt or atānīt |
| क्री | क्रे | क्रेष्यति | अक्रेष्यत् | क्रेता | क्रेषीष्ट | अक्रैषीत् |
| krī | kre | kreṣyati | akreṣyat | kretā | kreṣīṣṭa | akraiṣīt |
| द्विष् | | द्वेष् | द्वेक्ष्यति | सद्वेक्ष्यत् | द्वेष्टा (द्विक्षीष्ट) | |
| dviṣ | dveṣ | dvekṣyati | advekṣyat | dveṣṭā | (dvikṣīṣṭa.) | |
| हु | हो | होष्यति | अहोष्यत् | होता | होषीष्ट | अहौषीत् |
| hu | ho | hoṣyati | ahoṣyat | hotā | hoṣīṣṭa | ahauṣīt |
| रुध् | रोध् | रोत्स्यति | अरोत्स्यत् | रोद्धा | (रुत्सीष्ट) | अरौत्सीत् |
| rudh | rodh | rotsyati | arotsyat | roddhā | (rutsīṣṭa) | arautsīt |
| कृ Caus. | कारय् | कारयिष्यति | अकारयिष्यत् | कारयिता | कारयिषीष्ट | |
| kṛ | kāray | kārayiṣyati | akārayiṣyat | kārayitā | kārayiṣīṣṭa | |
| कृ Des. | चिकीर्ष् | चिकीर्षिष्यति | अचिकीर्षिष्यत् | चिकीर्षिता | चिकीर्षिषीष्ट | अचिकीर्षीत् |
| kṛ | cikīrṣ | cikīrṣiṣyati | acikīrṣiṣyat | cikīrṣitā | cikīrṣiṣīṣṭa | acikīrṣīt |

| | | | | | |
|---|---|---|---|---|---|
| कृ Int. चेक्रीय् | चेक्रीयिष्यते | अचेक्रीयिष्यत | चेक्रीयिता | चेक्रीयिषीष्ट | अचेक्रीयिष्ट |
| kṛ cekrīy | cekrīyiṣyate | acekrīyiṣyata | cekrīyitā | cekrīyiṣīṣṭa | acekrīyiṣṭa |

| II. Root. | Base | Part. त ta, | Ger. त्वा tvā, | Passive. | Ben. Par. | Second Aor. | First Aor.IV.and Sec. Aor. |
|---|---|---|---|---|---|---|---|
| भू | भू | भूतः | भूत्वा | भूयते | भूयात् | अभूत् | |
| bhū | bhū | bhūtaḥ | bhūtvā | bhūyate | bhūyāt | abhūt | |
| तुद् | तुद् | तुन्नः | तुत्त्वा | तुद्यते | तुद्यात् | | अतुत्त |
| tud | tud | tunnaḥ | tuttvā | tudyate | tudyāt | | atutta |
| कृ | कीर् | कीर्णः | कीर्त्वा | कीर्यते | कीर्यात् | | अकीर्ष्ट |
| kṛ | kīr | kīrṇaḥ | kīrtvā | kīryate | kīryāt | | akīrṣṭa |
| दिव् div | दिव् div | द्यूतः dyūtaḥ | द्यूत्वा dyūtvā | दीव्यते dīvyate1 | दीव्यात् dīvyāt | | |
| पुष् puṣ | पुष् puṣ | पुष्टः puṣṭaḥ | पुष्ट्वा puṣṭvā | पुष्यते puṣyate | पुष्यात् puṣyāt | अपुषत् apuṣat | |
| चुर् | (चोरय्) | (चोरितः) | (चोरयित्वा) | (चोर्यते) | (चोर्यात्) | अचूचुरत् | |
| cur | (coray) | (coritaḥ) | (corayitvā) | (coryate) | (coryāt) | achūcurat | |
| सु | सु | सुतः | सुत्वा | सूयते | सूयात् | | |
| su | su | sutaḥ | sutvā | sūyate | sūyāt | | |
| तन् | तन् & त | ततः | तत्वा2 | तन्यते3 | तन्यात् | | अतत |
| tan | tan & ta | tataḥ | tatvā | vanyate | tanyāt | | atata |
| क्री | क्री | क्रीतः | क्रीत्वा | क्रीयते | क्रीयात् | | |
| krī | krī | krītaḥ | krītvā | krīyate | krīyāt | | |
| द्विष् | द्विष् | द्विष्टः | द्विष्ट्वा | द्विष्यते | द्विष्यात् | | अद्विक्षत् |
| dviṣ | dviṣ | dviṣṭaḥ | dviṣṭvā | dviṣyate | dviṣyāt | | advikṣat |
| हु | हु | हुतः | हुत्वा | हूयते | हूयात् | | |
| hu | hu | hutaḥ | hutvā | hūyate | hūyāt | | |
| रुध् | रुध् | रुद्धः | रुद्धवा | रुध्यते | रुध्यात् | अरुधत् | अरुद्ध |
| rudh | rudh | ruddhaḥ | ruddhvā | rudhyate | rudhyāt | arudhat | aruddh |
| कृ Caus. | कारय् | कारितः | कारयित्वा | कार्यते | कार्यात् | अचीकरत् | |
| kṛ | kāray | kāritaḥ | kārayitvā | kāryate | kāryāt | achīkarat | |
| कृ Des. | चिकीर्ष् | चिकीर्षितः | चिकिर्षित्वा | चिकीर्ष्यते | चिकीर्ष्यात् | | |
| kṛ | cikīrṣ | cikīrṣitaḥ | cikirṣitvā | cikīrṣyate | cikīrṣyāt | | |

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1. Pāṇ. 143
2. Or तानित्वा tānitvā
3. Or तायते tāyate (391).

कृ Int. चेक्रीय् चेक्रीयितः चेक्रीयित्वा
kṛ cekrīy cekrīyitaḥ cekrīyitvā

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛddhi, like मृज् *mṛj*, by lengthening, like गुह् *guh*, by transposition, like सृज् *sṛj*, by changing इ *i* into आ *ā*, like मि *mi*, by nasalization, like नश् *naś*, drop all these marks of strengthening, in the weak forms.

| I. Root. | Base Strengthened. | Future. | Conditional. | Per. Fut. | Ben.Ātm. | First Aorist. |
|---|---|---|---|---|---|---|
| मृज् | मार्ज्[1] | मार्क्ष्यति | अमार्क्ष्यत् | मार्ष्टा | मार्जिषीष्ट | अमार्क्षीत् |
| mṛj | mārj | mārkṣyati | amārkṣyat | mārṣṭā | mārjiṣīṣṭa | amārkṣīt |
| | | or मार्जिष्यति | अमार्जिष्यत् | मार्जिता | (मृक्षीष्ट) | अमार्जीत् |
| | | mārjiṣyati | amārjiṣyat | mārjita | (mṛkṣīṣṭa) | amārjīt |
| गुह् | गूह्[2] | गोक्ष्यति | अघोक्ष्यत् | गोढा | (घुक्षीष्ट) | |
| guh | gūh | ghokṣyati | aghokṣyat | godhā | (ghukṣīṣṭa) | |
| | | or गूहिष्यति | अगूहिष्यत् | गूहिता | गूहिषीष्ट | अगूहीत् |
| | | gūhiṣyatị | agūhiṣyat | gūhitā | gūhiṣīṣṭa | agūhīt |
| सृज् | स्रज्[3] | स्रक्ष्यति | अस्रक्ष्यत् | स्रष्टा | अस्राक्षीत् | |
| sṛj | sraj | srakṣyati | asrakṣyat | sraṣṭā | asrākṣīt | |
| मि | मा[4] | मास्यति | अमास्यत् | माता | मासीष्ट. | अमासीत् |
| mi | mā | māsyati | amāsyat | mātā | māsīṣṭa | amāsīt |
| नश् | नंश्[5] | नंक्ष्यति | अनंक्ष्यत् | नंष्टा | | |
| naś | naṁs | nankṣyati | anankṣyat | naṁṣṭā | | |
| स्रंस् | स्रंस्[6] | स्रंसिष्यते | अस्रंसिष्यत | स्रंसिता | स्रंसिषीष्ट | अस्रंसिष्ठ |
| sraṁs | sraṁs | sraṁsiṣyate | asaṁsiṣyata | sraṁsitā | sraṁsiṣīṣṭa | asramsiṣṭa |
| बंध् | बंध् | भंत्स्यति | अभंत्स्यत् | बंद्धा | | अभांत्सीत् |
| bandh | bandh | bhantsyati | abhantsyat | banddhā | | abhāntsīt |

1. Pāṇ. VII. 2, 114.
2. Pāṇ. VI. 4, 89.
3. Pāṇ. VI. I, 58.
4. Pāṇ. VI. I, 50.
5. Pāṇ. VII. I, 60.
6. Pāṇ. VI. 4, 24.

| II. Root. not strengthened. | Base | Part. त ta, without इ | Ger. त्वा tvā, i.without इ | Passive. | Ben.Par. | Sec.Aor. | First Aor. IV. I and II. Ātm. |
|---|---|---|---|---|---|---|---|
| मृज् | मृज् | मृष्टः | मृष्ट्वा[7] | मृज्यते | मृज्यात् | | |
| mṛj | mṛj | mṛṣṭaḥ | mṛṣṭvā | mṛjyate | mṛjyāt | | |
| गुह् | गुह् | गूढः[8] | गूढवा[9] | गुह्यात् | गुहत् | | अघुक्षत् |
| guh | guh | gūḍhaḥ | gūdhvā | guhyate | guhyāt | | aghukṣta |
| सृज् | सृज् | सृष्टः | सृष्ट्वा | सृज्यते | सृज्यात् | | |
| sṛj | sṛj | sṛṣṭā | sṛṣṭvā | sṛjyate | sṛjyāt | | |
| मि | मि | मितः | मित्वा | मीयते | मेयात् | | |
| mi | mi | mitaḥ | mitvā | miyate | meyāt | | |
| नश् | नश् | नष्टः | नष्ट्वा[10] | नश्यते | नश्यात् | अनशत् | |
| nas | nas | naṣṭaḥ | naṣṭvā | naśyate | naśyāt | anaśat | |
| स्रंस् | स्रस् | स्रस्तः[11] | स्रस्त्वा[12] | स्रस्यते | स्रस्यात् | अस्रसत् | |
| sraṁs | sras | srastaḥ | srastvā | srastyate | srasyāt | asrasat | |
| बंध् | बध् | बद्धः | बद्धवा | बध्यते | बध्यात् | | |
| bandh | badh | baddhaḥ | baddhvā | badhyate | badhyāt | | |

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7. But with इ i, मार्जित्वा mārjitvā, not मर्जित्वा marjitvā
8. As to the long ऊ ū, see § 128.
9. Or गूहित्वा gūhitvā, § 337, 1. 2.
10. Or नंष्ट्वा naṁṣṭvā.
11. Roots which may thus drop their nasal, are written in the Dhātupātha with their nasal, स्रंस् or स्रन्स् sraṁs: while others which retain their nasal throughout, are written without the nasal, but with an indicatory इ i; नदि and, etc. (Pāṇ. VI. 4, 24; VII. I, 58). Two verbs thus marked by इ i, लगि lagi and कपि kapi, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. VI. 4, 24, vārt. I, 2). वृहि vṛhi, वृंहति vṛṁhati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वर्हयति varhayati, but वृंहिता vṛṁhitā. रंज् rañj, to tinge, may drop its nasal, even in the causative (i. e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. VI. 4, 24, vārt. 3, 4). The some root, like same others, drops its nasal before sārvadhātuka affixes; रजति rajati, etc.(Pāṇ. VI. 4, 26). अंच् añch, if it means to worship, must retain its nasal (Pāṇ. VI. 4, 30) and take the intermediate इ i (Pāṇ. VII. 2, 53) : अंचितः añcitaḥ, worshipped; otherwise अक्तः aktaḥ or अंचितः añcitaḥ, bent.
12. Or स्रंसित्वा sraṁsitvā.

Note-- The verbs beginning with कुट् *kuṭ* (Dhātupāha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् *ñ* o ण *ṇ*; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭiṣyati*, Per. Fut. कुटिता *kuṭitā*, First Aor. अकुटीत् *akuṭīt* (Pāṇ. I. 2, 1). विज् *vij*, to fear, never takes Guṇa before intermediate इ *i*; Per. Fut. विजिता *vijitā* (Pāṇ. I. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णविता *ūrṇavitā* (Pāṇ. I. 2, 3).

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# CHAPTER 13

## Aorist.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,ṭthis we call the First,ṭanother, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

*Terminations of the First Aorist.*

*First Form.*

| Parasmaipada. | | | Ātmanepada. | | |
|---|---|---|---|---|---|
| इषं Iṣaṁ | इष्व iṣva | इष्म Iṣma | इषि iṣi | इष्वहि iṣvahi | इष्महि Iṣmahi |
| ई: iḥ | इष्टं iṣṭam | इष्ट iṣṭa | इष्ठा: iṣṭhāḥ | इषाथां iṣāthām | इध्वं or इढ्वं idhvam or iḍhvam |
| ईत् īt | इष्टां iṣṭām | इषु: Iṣuḥ | इष्ट iṣṭa | इषातां iṣātām | इषत Iṣata |

In the first set of terminations the intermediate इ i stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ *i*. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ *i* (See § 332, 4, note.)

2. *Second Form.*

| | | Parasmaipada. | | Ātmanepada. | |
|---|---|---|---|---|---|
| सं sam | स्व sva | स्म sma | सि si | स्वहि svahi | स्महि smahi |
| सी: sīḥ | स्तं stam<br>or तं tam | स्त sta<br>or त ta | स्था: sthāḥ<br>or था: thāḥ | साथां sāthām | ध्वं dhvam<br>or ढवं ḍhvam |
| सीत् sīt | स्तां stām<br>or तां tām | | स्त sta<br>or त ta | सातां sātām | सत sata |

3. *Third Form.*

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *Iṣam*, etc. They are conjugated in the Parasmaipada only.

| | Parasmaipada. | |
|---|---|---|
| सिषं s-i-ṣam | सिष्व s-iṣva | सिष्म s-Iṣma |
| सी: s-īḥ (for सिष: siṣ(a) ḥ) | सिष्टं s-iṣṭam | सिष्ट s-iṣṭa |
| सीत् s-īt (for सिषत् siṣ(a)t) | सिष्टां s-iṣṭām | सिषु: s-Iṣuḥ |

4. *Fourth Form.*

Lastly, there are some few verbs, ending in श् *ś*, ष् *ṣ*, ह् *h*, preceded by इ *i*, उ *u*, ऋ *ṛ*, which take the following terminations without an intermediate इ *i* (ksa).

| Parasmaipada. | | | Ātmanepada. | | |
|---|---|---|---|---|---|
| सं sam | साव sāva | साम sāma | सि si | सावहि sāvahi<br>or वहि vahi | सामहि sāmahi |
| स: saḥ | सतं satam | सत sata | सथा: sathāḥ<br>or था: thāḥ | सध्वं sadhvam<br>or ध्वं dhvam | |
| सत् sat | सतां satām | सन् san | सत sata<br>or त ta | सातां sātām | संत santa |
| | | साथां sāthām | | | |

*Special Rules for the First Form of the First Aorist*

§ 348. For final vowel, Vṛddhi in Parasmaipada.[1] लू *lū*, to cut, अलाविषं *alāviṣam* (Pāṇ. VII. 2, 1).

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1. Except श्वि śvi, to swell, अश्वयीत् aśvayīt; जागृ jāgṛ, to wake, अजागरीत् ajāgarīt (Pāṇ. VII. 2, 5). ऊर्णु ūrṇu, to cover, may or may not take Vṛddhi; और्णुवीत्

Note--This verb (see No. 26) takes आय, but, as it is mentioned by Pāṇini III. I. 28, together with पन्, with which it shares but the meaning to praise, it is argued that it does not take आय, unless it means to praise. It is likewise argued that पण्, if it takes आय, does not follow the Ātmanepada, because the Anubandha, requiring the Ātmanepada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Ātmanepada. The suffix आय may be kept in the general tenses. (Pāṇ. III. I, 31).

७७. क्रम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत।। Pf. कामयांचक्रे or चकमे, I A. अचीकमत or (without अय्) अचकमत (Pāṇ. III. I, 48, vārt), F. कमिष्यते or कामयिष्यते, B. कमिषीष्ट or कामयिषीष्ट।। Pass. कम्यते (ā), Aor. अकामि (Pāṇ. VII. 3, 34, vārt), Caus. कामयति, Des. चिकमिषते or चिकामयिषते, Int. चंकम्यते.

Note--This verb in the special tenses takes अय्, like a verb of the *Cur* class, and Vṛddhi (Pāṇ. III. 1, 30). In the general tenses अय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

P. अयते, I. आयत।। Pf. अयांचक्रे (Pāṇ. III. I, 37), IA. १. आयिषि, २. आयिष्टाः, ३. आयिष्ट, ४. आयिष्वहि, ५. आयिषाथां, ६. आयिषातां, ७. आयिष्महि, ८. आयिध्वं or ढवं, ९. आयिषत, F. अयिष्यते, B. अयिषीष्ट।। Caus. आययति, Des. अयियिषते

With परा it forms पलायते he flees (Pāṇ. VIII..2, 19), Ger. पलाध्व; with प्र, प्लायते; and with परि, पल्पयते.

७९. ईह् īh, to aim.

P. ईहते, I. ऐहत।। Pf. ईहांचक्रे, I A. ऐहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट।। Çaus. ईहयति, Aor. ऐजिहत्, Des. ईजिहिषते.

८०. काज् kās, to shine, (काजृ.)

P. काशते।। Pf. अकाशे or काशांचक्रे (§ 326), I A. अकाशिष्ट, F. काशिष्यते।। Caus. काशयति, Aor. अचकाशत्, Des. चिकाशियते, Int. चाकाष्टयते, चाकाष्टि.

८१. कास् kās, to cough (कासृ.)

P. कायते।। Pf. कासांचक्रे (§ 326) ।। Caus. कासयति, Aor. अचकासत् (§ 372).

८२. सिव् siv, to serve, (वंवृ.)·

P. वंवते (परिवंवते)।। Pf. विवंपे, I A. असेविष्ट, F. सेविष्यते।। Caus. सेषयति, Aor. असिषेपत्, Des. सिसेषिषते, Int. सेषेष्यते.

८३. गा gā, to go, (गाङ्)

P. ३. गाते, ६. गाते, ९. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात।। Pf. ३. जगे, ६. अगाते, I A. १. अगासि, २. अगास्थाः, ३. अगासा etc., F. गास्यते, B. गासीष्ट।। Pass. मीक्षते, Aor. अगायि, Caus. गापयति, Aor. अघीगषत् Des. जिगाषते, Int. जेगीषते.

८४. रु ru, to go, to kill (?), to speak, (रुङ्)

P. रषते।। Pf. ३. रुरुषे, ६. रुरुषाते, ९. रुरुषिरे, I A. अरषिश।। Caus. राषयति, Aor. अरीरषत् (§ 474 and § 375).

८५. दे de, to protect, (देङ्)

P. दषते।। Pf. १. दिग्ये (Pāṇ. VII. 4, 9), २. दिग्विषे, ३. दिग्ये, I A. १. अदिषि, २. अदिषाः, ३. अदित, F. दस्स्यते, B. दातीष्ट।। Pt. दत्तः।। Pass. दीयते, Caus. दापयति, Des. दित्सते, Int. देदीषते.

Note--It is one of the यु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

८६. द्युत् dyut, to shine, (द्युत.)

P. द्योतते।। Pf. दिद्युते (Pāṇ. VII. 4, 67), I A. अद्योतिष्ठ or अद्युतत् (§ 367: Pāṇ. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट।। Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. देद्युत्यते, देद्योत्ति.

Note--The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

८७. वृत् vṛt, to be, (वृतु.)

P. वर्तते।। Pf. ववृते, I A. अयर्तिष्ट or अयुतत्, F. वर्तिष्यते or वत्स्यंति, B. वर्तिषीष्ट।। Caus. वर्तयति, Aor. अवीवृतत् or अववर्तत् (Pāṇ. VII. 4, 7), Des. विवर्तिषते or विवृत्सति, Int. वरीवृत्यते.

Note--The verbs beginning with वृत्, i.e. वृत्, वृध्, शृध्, सपंद्, कृप् are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. 1. 3, 91-93). The same verbs do not take इ in their Parasmaipada tenses (Pāṇ. VII. 2 59); as to क्लप्, see Pāṇ. VII. 2, 60, and 1. 3, 93.

८८. स्यंद् syand, to sprinkle or drop, (स्यंद.)

P. स्यंदते।। Pf. १. सस्यंदे, २. सस्यंदिषे or सस्यंत्से, ४. सस्यंदिवहे or सस्पंद्वहे, I A. ३. अस्यंदिश, ६. अस्यंदिषातां; or अस्यंत्त (६. अस्यंत्सातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्सति (Pāṇ. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट।। Pt. स्यत्रः, Ger. स्यंदित्वा or स्यंत्वा (Pāṇ. VI. 4, 31) ।। Caus. स्यंदयति, Des. सिस्यंदिषते or सिस्यंत्सते or सिस्यंत्सति.

८९. कृप् kṛp, to be able, (कृपू.)

P. कल्पते।। Pf. चक्लपे, I A. ३. अकल्पिष्ठ or अकल्पत, ६. अकल्प्सातां, ९. अकल्प्सत, or II Aor. Par. अकल्पत्, F. कल्पिष्यते or कल्प्स्यते or कल्प्स्यति, P. F. २. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीष्ट or क्लपसीष्ट or कल्प्सीष्ट।। Pt. क्लप्तः।। Caus. कल्पयति, Des. चिकल्पिषते or चिक्लप्सति, Int. चलीक्लप्यते or चलिकल्प्यते or चल्कल्प्यते.

९०. व्यथ् vuath, to fear, to suffer pain.

P. व्यथते।। Pf. विव्यथे (Pāṇ. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते।। Pass. व्यथ्यते, Aor. अव्यथि (ā), (§ 462), Caus. व्यथयति, Des. विव्यथिषते, Int. वाव्यथ्यते, वाव्यत्ति.

९१. रम् ram, to sport, (रमु.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pāṇ. 1, 3, 83) ।। Pf. रेमे, I A. अरंस्त, after prepositions व्यरंसीत्, F. रंस्यते।। Pt. रतः, Ger. रत्वा, रम्य or रत्य।। Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. रंरम्यते, रंरमीति.

९२. त्वर् tvar, to hurry, (त्रित्वरा.)

The verbs ज्वर् jvar, त्वर् tvar, स्रिव् sriv, अव् av, मव् mav, substitute जूर् jūr, तूर् tūr, स्रू srū, ऊ ū, मू mū (Pāṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः jūrṇaḥ, तूर्णः tūraḥ, स्रूतः srūtaḥ, ऊतः ūtah, मूतः mūtaḥ.

P. त्वरते।। Pf. तत्वरे, I A. ३. अत्वरिष्ट, ८. अत्वरिध्वं or अत्वरिढ्वं, F. त्वरिष्यते।। Pt. तूर्णः (§ 432) or त्वरितः।। Caus. त्वरयति (§ 462, II. 6.), Aor. अतत्वरत् (§ 375), Des. तित्वरिषति, Int. तात्वर्यते, तोतूर्ति.

९३. सह् sah, to bear, (सह.)

P. सहते।। Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§337, II. 2) ।। Pt. सोढः, Adj. सहः (§ 456, 6) ।। Pass. सहते, Caus. साहयति, Aor. असीषहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासहते, सासोढि.

Note--उह् and वह् change अ into ओ when अ would be followed by ढ्, the result of the amalgamation of ह् with a following dental (§ 128). Pāṇ. VI. 3, 112.

### III. Parasmaipada and Ātmanepada Verbs.

९४. राज् rāj, to shine, राजृ.)

P. राजति, ते।। Pf. रराज, रराजे or रेजे (Pāṇ. VI. 4, 125), I A. अराजीत्, F. राजिष्यति, ते, B. राज्यात्, राजिषीष्ट।। Caus. राजयति, Aor. अरराजत्, Des. ते Int. राराजयते, राराष्टि.

८३. गा gā, to go, (गाङ्)

P. ३. गाते, ६. गाते, ९. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात।। Pf. ३. जगे, ६. अगाते, I A. १. अगासि, २. अगास्थाः, ३. अगासा etc., F. गास्यते, B. गासीष्ट।। Pass. मीक्षते, Aor. अगायि, Caus. गापयति, Aor. अपीगषत् Des. जिगाषते, Int. जेगीषते.

८४. रु ru, to go, to kill (?), to speak, (रुङ्)

P. रवते।। Pf. ३. रुरुवे, ६. रुरुवाते, ९. रुरुविरे, I A. अरविश।। Caus. रावयति, Aor. अरीरवत् (§ 474 and § 375).

८५. दे de, to protect, (देङ्)

P. दयते।। Pf. १. दिग्ये (Pāṇ. VII. 4, 9), २. दिग्यिषे, ३. दिग्ये, I A. १. अदिषि, २. अदिषाः, ३. अदित, F. दास्यते, B. दासीष्ट।। Pt. दत्तः।। Pass. दीयते, Caus. दापयति, Des. दित्सते, Int. देदीयते.

Note--It is one of the घु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

८६. द्युत् dyut, to shine, (द्युत.)

P. द्योतते।। Pf. दिद्युते (Pāṇ. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pāṇ. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट।। Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. देद्युत्यते, देद्योत्ति.

Note--The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

८७. वृत् vṛt, to be, (वृतु.)

P. वर्तते।। Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्यते or वर्त्स्यति, B. वर्तिषीष्ट।। Caus. वर्तयति, Aor. अवीवृतत् or अववर्तत् (Pāṇ. VII. 4, 7), Des. विवर्तिषते or विवृत्सति, Int. वरीवृत्यते.

Note--The verbs beginning with वृत्, i.e. वृत्, वृध्, शृध्, स्यंद्, कृप् are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. 1. 3, 91-93). The same verbs do not take इ in their Parasmaipada tenses (Pāṇ. VII. 2, 59); as to क्लप्, see Pāṇ. VII. 2, 60, and 1. 3, 93.

८८. स्यंद् syand, to sprinkle or drop, (स्यंद.)

P. स्यंदते।। Pf. १. सस्यंदे, २. सस्यंदिषे or सस्यंत्से, ४. सस्यंदिवहे or सस्यंद्वहे, I A. ३. अस्यंदिश, ६. अस्यंदिषातां; or अस्यंत्त (६. अस्यंत्सातां), or II A. अस्यदत् (not अस्यंदत्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्सति (Pāṇ. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट।। Pt. स्यन्नः, Ger. स्यंदित्वा or स्यंत्वा (Pāṇ. VI. 4, 31) ।। Caus. स्यंदयति, Des. सिस्यंदिषते or सिस्यंत्सते or सिस्यंत्सति.

८९. कृप् kṛp, to be able, (कृपू.)

P. कल्पते।। Pf. चक्लपे, I A. ३. अकल्पिष्ठ or अकल्पत, ६. अकल्प्सातां, ९. अकल्प्सत, or II Aor. Par. अकल्पत्, F. कल्पिष्यते or कल्प्स्यते or कल्प्स्यति, P. F. २. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीष्ट or क्लपसीष्ट or कल्प्सीष्ट।। Pt. क्लप्तः।। Caus. कल्पयति, Des. चिकस्पियते or चिक्लप्सति, Int. चलीक्लप्यते or चलिकल्प्यते or चल्कल्प्यते.

९०. व्यथ् vuath, to fear, to suffer pain.

P. व्यथते।। Pf. विव्यथे (Pāṇ. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते।। Pass. व्यथ्यते, Aor. अव्यथि (ā), (§ 462), Caus. व्यथयति, Des. विव्यथिषते, Int. वाव्यथ्यते, वाव्यत्ति.

९१. रम् ram, to sport, (रमु.)

P. रमते; with वि, आ, परि, उप, optionally Parasmaipada; विरमति (Pāṇ. 1, 3, 83) ।। Pf. रेमे, I A. अरंस्त, after prepositions व्यरंसीत्, F. रंस्यते।। Pt. रतः, Ger. रत्वा, रम्य or रत्य।। Caus. रमयति, Aor. अरीरमत्, Des. रिरंसते, Int. रंरम्यते, रंरवीति.

९२. त्वर् tvar, to hurry, (ञित्वरा.)

The verbs ज्वर् jvar, त्वर् tvar, स्रिव् sriv, अव् av, मव् mav, substitute जूर् jūr, तूर् tūr, स्रू srū, ऊ ū, मू mū (Pāṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः jūrṇaḥ, तूर्णः tūraḥ, स्रूतः srūtaḥ, ऊतः ūtah, मूतः mūtaḥ.

P. त्वरते।। Pf. तत्वरे, I A. ३. अत्वरिष्ट, ८. अत्वरिध्वं or अत्वरिढवं, F. त्वरिष्यते।। Pt. तूर्णः (§ 432) or त्वरितः।। Caus. त्वरयति (§ 462, II. 6.), Aor. अतत्वरत् (§ 375), Des. तित्वरिषति, Int. तात्वर्यते, तोतूर्ति.

९३. सह् sah, to bear, (सह.)

P. सहते।। Pf. सेहे, I A. असहिष्य, F. सहिष्यते, P. F. सहिता or सोढा (§337, II. 2) ।। Pt. सोढः, Adj. सहः (§ 456, 6) ।। Pass. सहते, Caus. साहयति, Aor. असीवहत्, Caus. Des. सिसाहयिषति, Des. सिसहिषते, Int. सासहते, सासोढि.

Note--उह् and वह् change अ into ओ when अ would be followed by ढ, the result of the amalgamation of ह् with a following dental (§ 128). Pāṇ. VI. 3, 112.

## III. Parasmaipada and Ātmanepada Verbs.

९४. राज् rāj, to shine, राजृ.)

P. राजति, ते।। Pf. रराज, रराजे or रेजे (Pāṇ. VI. 4, 125), I A. अराजीत्, F. राजिष्यति, ते, B. राज्यात्, राजिषीष्ट।। Caus. राजयति, Aor. अरराजत्, Des. ते Int. राराजयते, रराष्टि.

९५. खन् khan, to dig.

P. खनति[१] ।। Pf. ३. चखान, ६. चखत्नुः, ९. चक्षुः (§ 328, 3) I A. अखनीत् (ā), (§ 348), but Ātm. अखनिष्ठ only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ।। Pt. ,ससतः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ।। Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अचीखनत्, Des. चिखनिषति, ते, Int. चंखन्यते or चाखायते (§ 391), चंखंति.

९६. हृ hṛ, to take, (हृञ्.)

P. हरति।। Pf. १. जहार (ā), २. जहर्थ, ९. जहुः, I A. अहार्षीत्, Ātm. अहृत (§ 351), F. हरिष्यति, P. F. हर्ता, B. ह्रियात्।। Pt. हृतः, Ger. हृत्वा, Adj. हार्यः ।। Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिहीर्षति, ते, Int. जेह्रीयते, जर्हति etc.

९७. गुह् guh, to hide, (गुहू.)

गुह् guh takes ऊ ū before terminations beginning with vowels that would ordinarily requires Guṇa.

P. गूहति।। Pf. १. जुगूह, २. जुहूहिथ or जुगोढ, ३. जुगूहः, ४. जुगुहिव, ५. जुगुहथुः etc., Ātm. १. जुगुहे, २. जुघुक्षे or जुगुहिषे etc., I Aor. see § 362, F. गूहिष्यति or घोक्ष्यति, P. F. गूहिता or गोढा, Ben. Ātm. गूहिषीष्ट or घुक्षीष्ट (§ 345) ।। Pt. गूढः, Adj. गुहः or गोहः (§ 457) ।। Pass. गुहते, Aor. अगूहि, Caus. गूहयति, Aor. अजूगुहत्, Des. जुघुक्षति (§ 470), Int. जोगुहते, जोगोढि.

९८. श्रि śri, to go, to serve, (श्रिञ्.)

P. श्रयति।। Pf. शिश्राय (ā), २. शिश्रयिथ, ३. शिश्राय, ४. शिश्रियिव, ५. शिश्रियथुः, II A. अशिश्रियत् (§ 371), F. श्रयिष्यति, B. श्रीयात्।। Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

९९. यज् yaj, to worship.

P. यजति।। Pf. १. इयाज (ā), (§ 3II), २. इयजिथ or इयष्ठ (§ 335, 3), ४. ईजिव, ५. ईजथुः, ६. ईजतुः, ७. ईजिम, ८. ईज, ९. ईजुः, IA. १. अयाक्षं, २. अयाक्षीः, ३. अयाक्षीत्, ४. अयाक्ष्व, ५. अयाष्टं, ६. अयाष्टां, ७. अयाक्ष्म, ८. अयाष्ट, ९. अयाक्षुः, I Aor. Ātm. १. अयक्षि, २. अयष्ठाः, ३. अयष्ट, ४. अयक्ष्वहि, ५. अयक्षाथां, ६. अयक्षातां, ७. अयक्ष्महि, ८. अयड्ढ्वं (not अयग्ध्वं), ९. अयक्षत, F. यक्ष्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ।। Pt. इष्टः, Ger, इष्ट्वा, इज्य।। Pass. इज्यते, Caus. याजयति, Aor. अयीयजत्, Des. यियक्षति, Int. यायज्यते, यायष्टि.

१००. वप् vap, to sow, to weave, (डुवप्.)

P. वपति।। Pf. १. उवाप (ā), २. उवपिथ or उवप्थ, ९. ऊपुः, I A. अवाप्सीत् Ātm. अवप्त, F. वप्स्यति, P. F. वप्ता, B. उप्यात्।। Pt. उप्तः ।। Pass. उप्यते.

१०१. वह् vah, to carry.

P. वहति।। Pf. १. उवाह (ā), २. उवहिथ or उवोढ, ३. उवाह, ४. ऊहिव, ५. ऊहथुः, ६. ऊहहुः, ७. ऊहिम, ८. ऊह, ९. ऊहुः, I A. १. अवाक्षं, २. अवाक्षीः, ३. अवाक्षीत्, ४. अवाक्ष, ५. अवोढं, ६. अवोढां, ७. अवाक्ष्म, ८. अवोढ, ९. अवाक्षुः, I Aor. Ātm. १. अवक्षि, २. अवोढाः, ३. अवोढ, ४. अवक्ष्वहि, ५. अवक्षाथां, ६. अवक्षातां, ७. अवक्ष्महि, ८. अवोढवं, ९. अवक्षत, F. यक्ष्यति, P.F. वोढा, B. उहात्।। Pt. ऊढः, Adj. वाहः।। Pass. उहते, Caus. वाहयति, Aor. अवीवहत्, Des. विवक्षति, Int. वावहते, वावोढि.

१०२. वें ve, to weave, (वञ्.)

P. वयति।। Pf. ३. ववौ, ६. ववतुः (or ऊवतुः), ९. ववुः (or ऊवुः), or ३. उवाव, ६. ऊयतुः, ९. ऊयुः (§ 311), I A. १. अवासिषं, २. अवासीः, ३. अवासीत्, Ātm. अवास्त, F. वास्यति, P. F. वात, B. ऊयात्, Ātm. वासीष्ट।। Pt. उतः (Pāṇ. VI. 4, 2) ।। Pass. आयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

१०३. ह्वे hve, to emulate, to call, (ह्वेञ्.)

P. ह्वयति।। Pf. १. जुहाव (ā), २. जुहविथ or जुहोथ, ३. जुहाव, ४. जुहुविव, II A. अह्वत् (§ 363), Ātm. अह्वत, or I A. अह्वास्त, F. ह्वास्यति B. हूवात्।। Pt. हूतः, Ger. हूय।। Pass. हूयते, Aor. अह्वायि, Caus. ह्वाययति, Aor. अजूहवत् (§ 371), Des. जुहूयति, Int. जोहूयते, जोहोति.

## Tud Class (Tudādi, VI Class).

### 1. Parasmaipada and Ātmanepada Verbs.

१०४. तुद् tud, to strike.

P. तुदति।। Pf. तुतोद, F. तोत्स्यति, P. F. तोत्ता, I A. अतौत्सीत्, Ātm. अतुत्त।। Pt. तुन्नः, Ger. हुत्वा।। Pass. तुद्यते, Caus. तोदयति, Aor. अतूतुदत्, Des. तुतुत्सति, Int. तोतुद्यते, तोतोत्ति.

१०५. भ्रज्ज् bhrajj, to fry, (भ्रस्ज.)

भ्रज्ज bhrajj takes Samprasārana before weakening terminations, the same as ग्रह् grah, ज्या jyā, वय् vay, व्यध् vyadh, वश् vaś, व्यच् vyac, व्रश्च vraśc, प्रछ् prach (Pāṇ. VI. I, 16). The terminations of the special tenses of *Tud* verbs are never strengthening, but weakening, if possible.

P. भृज्जति।। Pf. १. बभ्रज्ज, २. बभ्रज्जिथ or बभ्रष्ट, ९. बभ्रज्जुः (Pāṇ. I. 2, 5), or बभर्ज्ज etc. (Pāṇ. VI. 4, 47), IA. अभ्राक्षीत् or अभार्क्षीत्, Ātm. अभ्रष्ट or अभर्ष्ट, F. भ्रक्ष्यति or भर्क्ष्यति, P. F.. भ्रष्टा or भर्श B. भृज्यात्, Ātm. भर्क्षीष्ट।। Pt. भृष्टः।। Pass. भृज्जयते, Caus. भ्रज्जयति, Aor. अबभ्रज्जत् or अबभर्ज्जत्, Des. विभ्रक्षति or विभर्क्षति, Int. वरीभृज्जयते.

१०६. कृष् kṛṣ, to draw a line. (See No. 38)

P. कृषति।। Pf. चकर्ष, I A. अकार्क्षीत् or अक्राक्षीत्, Ātm. अकृक्षत or अकृष्ट, F. कर्क्ष्यति or क्रक्ष्यति, P. F. कर्ष्टा or क्रष्टा, B. कृष्यात्, Ātm. कृक्षीष्ट।। Pt. कृष्टः।। Pass. कृष्यते, Caus. कर्षयति, Aor. अचकर्षत् or अचीकृषत्, Des. चिकृक्षति, Int. चरीकृष्यते.

१०७. मुच् muc, to loosen, (मुच्लृ.)

Certain verbs beginning with मुच् muc take a nasal in the special tenses. They are, मुच् muc, लुप् lup, to cut, विद् vid, to find, लिप् lip, to paint, सिच् sic, to sprinkle, कृत् *kṛt*, to cut, खिद् khid, to pain, पिश् piś, to form. (Pāṇ. VII. I, 59).

P. मुंचति।। Pf. मुमोच, I A. अमुचत्, Ātm. अमुक्त (§ 367), Des. मुमुक्षति or मोक्षते (§ 471, 9).

१०८. विद् vid, to find, (विद्लृ.)

P. विंदति।। Pf. विवंद, II A. अविदत्, Ātm. अवित्त, F. वंत्स्यति or वंदिष्यति (§ 332, II) ।। Pt. वित्तः.

P. लिंपति।। Pf. लिलेप, II A. अलिपत् (§ 367), Ātm. II A. अलिपत or I A. अलिप्त (§ 367).

## II. Parasmaipada Verbs.

११०. कृत् *kṛt*, to cut, (कृती.)

P. कृंतति (see No. 107) ।। Pf. चकर्त, I A. अकर्तीत्, F. कर्तिष्यति or कर्त्स्यति (§ 337, II. 2), P. F. कर्तिता, B. कृत्यात्।। Pt. कृत्तः।। Pass. कृत्यते, Aor. अचकर्तत् or अचीकृतत्, Des. चिकर्तिषति or चिकृतति (ç 337, II. 2), Int. चरीकृत्यते.

१११. कुट् kut, to be crooked, to bend.

Certain verbs beginning with कुट् kuṭ (Dhātupātha 28, 73-108) do not admit of Guṇa or Vṛddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāṇ. I. 2, I; § 345, note.)

P. कुटति।। Pf. १. चुकोट, २. चुकुटिथ, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता।। Caus. कोटयति, Int. चोकुट्यते, चोकोट्टि.

११२. व्रश्च् vraśc, to cut, (ओव्रश्चू.)

P. वृश्चति (see No. 105) ।। Pf. १. वव्रश्च, २. वव्रश्चिथ or वव्रष्ठ, I A. अव्रश्चीत् or अव्राक्षीत् (§ 337, I. 2), F. व्रश्चिष्यति or व्रक्ष्यति,.B. वृश्च्यात्।। Pt. वृक्णः.

११३. कृ kri, to scatter.

P. किरति।। Pf. ३. चकार, ६. चकरतुः, ९. चकरूः (Pāṇ. VIII. 4, II), I A. अकारीत्, F. करिष्यति or करीष्यति (§ 340), B. कीर्यात्।। Pt. कीर्णः।। Pass. कीर्यते, Caus. कारयति, Des. चिकरियति.

Note--After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pāṇ. VI. I. 140, 141). Also अवस्किरते he drops (Pāṇ. VI. I, 142).

११४. स्पृश् spṛś, to touch.

P. स्पृशति।। Pf. पस्पर्श, I A. अस्याक्षीत् or अस्माक्षीत् or अस्पृक्षत्, F. स्प्रक्ष्यति or स्पर्क्ष्यति, B. स्पृष्टयात्।। Pt. स्पृष्टः।। Des. पिस्पृष्टयति, Int. परीस्पृष्टयते, परीस्पष्टि

११५. प्रछ् prach, to ask.

P. पृच्छति (see No. 105) ।। Pf. १. पप्रच्छ, २. पप्रच्छिथ or पप्रश, ९. पप्रच्छुः (§ 328), I A. अप्राक्षीत्, F. प्रक्ष्यति, B. पृच्छगत्।। Pt. पृष्टः।। Pass. पृच्छयते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छयते.

११६. सृज् sṛj, to let off.

P. सृजति।। Pt. १. ससर्ज, २. ससर्जिथ or सस्रष्ठ (see No. 48), I A. अस्राक्षीत्, F. स्रक्ष्यति।। Pt. सृष्टः।

११७. मज्ज् majj, to sink, (मस्जो.)

मज्ज् majj and नश् naś (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. I, 60).

P. मज्जति।। Pf. १. ममज्ज, २. ममज्जिथ or ममंक्थ, I A. ३. अमांक्षीत् (§ 345),. ६. अमांक्तां, ९. अमांक्षुः, F. मंक्ष्यति, P. F. मंक्ता।। Pt. मग्नः, Ger. मंक्ता or मक्ता (§ 438) ।। Caus. मज्जयति, Aor. अममज्जत्, Des. मिमंक्षति, Int. मामज्जयते, मामंक्ति.

११८. इष् iṣ, to wish, (इषु.)

P. इच्छति (see No.31), I. ऐच्छत्।। Pf. १. इयेष, २. इयेषिथ, ३. इयेष, ४. ईषिव, ५. ईषथुः, ६. ईषतुः, ७. ईषिम, ८. ईष, ९. ईषुः, I A. ऐषीत्, F. एषिष्यति, P.F. एष्टा or एषिता (§ 337, II, I) ।। Pt. इष्टः Ger. इष्ट्वा or एषित्वा।। Aor. ऐषि, Caus एषयति, Aor. ऐषिपत्, Des. एषिषिषति.

## III. Ātmanepada Verbs.

११९. मृ mṛ, to die, मृङ्)

मृ mṛ, to die, though an Ātmanepada verb, takes Ātmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. I. 3, 61.)

P. मियते[१], I. अम्रियत, O. म्रियेत, I. म्रियै।। Pf. १. ममार, २. ममर्थ, ३. ममार, ४. मम्रिव, ५. मम्रथुः, I A. १. अमृषि, २. अमृथाः, ३. अमृत, F. मरिष्यति, P.F. मर्तास्मि, B. मृषीष्ट।। Pt. मृतः।। Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेम्रीयते.

१२०. दृ dṛ, to observe, (दृङ्.)

P. द्रियते।। Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृषीष्ट।। Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

## Div. Class (Divādi, IV Class).

### 1. Parasmaipada Verbs.

१२१. दिव् div, to play, दिवु.)

P. दीव्यति (§ 143) ।। Pf. दिदेव, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीव्यात्।। Pt. द्यून: or द्यूत: (§ 442, 7), Ger. द्यूत्वा (§ 431, I) or देवित्वा।। Caus. देवयति, Des. दिदेविषति or दुद्यूषति (§ 474), Int. देदीव्यते.

१२२. नृत् nṛt, to dance, (नृती.)

P. नृत्यति।। Pf. ३. ननर्त, ९. ननृतुः, I A. अनर्तीत्, F. नर्तिष्यति or नर्त्स्यति (§ 337, II. 2) ।। Pt. नृत्तः ।। Caus. नर्तयति, Aor. अननर्तत् or अनीनृतत्, Des. निनर्तिषति or निनृत्सति.

१२३. जॄ jṛ, to grow old, जॄष्.)

P. जीर्यति[२]।। Pf. ३. जजार, ९. जजरुः (Guṇa, § 330) or जेरुः (§ 328, 2) I A. अजारीत् or II A. अजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्यात्।। Pt. जीर्णः।। Caus. जरयति (§ 462, 25), Des. जिजरिषति or जिजीर्षति (§ 337, II. 3).

१२४. शो śo, to sharpen.

Verbs ending in ओ o drop ओ o before the य ya of the *Div* class (Pāṇ. VII. 3, 71); e. g. छो cho, to cut, सो so, to finish, दो do, to cut..

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु।। Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात् F. शास्यति, P. F. शाता, B. शायात् (§ 392) ।। Pt. शातः or शितः (§ 435) ।। Pass. शायते, Caus. शाययति, Des. शिशासति, Int. शाशायते.

१२५. सो so, to finish.

P. स्यति।। Pf.ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात (§ 392) ।। Pt. सितः, Ger. साय।। Pass. सीयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

१२६. व्यध् vyadh, to strike.

P. विध्यति (see No, 105) ।। Pf. ३. विव्याध (§ 3II), ९. विविधुः, I A. १. अव्यात्सं, २. अव्यात्सीः, ३. अव्यात्सीत्, ४. अव्यात्स्व, ५. अव्याद्धं, ६. अव्याद्धां, ७. अव्यात्स्म, ८. अव्याद्ध, ९. अव्यात्सुः, F. व्यत्स्यति, P. F. व्यद्धा, B. पिध्यात्।। Pt. विद्धः।। Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वंविध्यते.

१२७. तृप् tṛp, to delight.

P. तृप्यति।। Pf. १. ततर्प, २. ततर्पिथ or ततर्प्थ or तत्रप्थ, ३. ततर्प, ४. ततृपिय or ततृप्व, I A. अतर्पीत् or अताप्र्सीत् (§ 337, I. 3) or अत्राप्सीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्स्यति or त्रप्स्यति, P. F. तर्पिता, तर्प्ता or तप्ता, B. तृप्यात्।। Pt. तृप्तः।। Pass. तृप्यते, Caus. तर्पयति, Aor. अतीतृपत् or अततर्पत्, Des. तितृप्सति or तितर्पिषति, Int. तरीतृप्यते.

१२८. मुह् muh, to be foolish.

P. मुखति।। Pf. १. मुमोह, २. मुमोहिथ or मुमोग्ध or मुमोढ, II A. अमुहत् (§ 367, पुषादि)[1], F. मोक्ष्यति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता।। Pt. मुग्धः or मूढः।। Pass. मुहते, Caus. मोहयति, Des. मुमुक्षति, मुमोहिषति or मुमुहिषति, Int. मोमुहते, मोमोग्धि or मोमोढि.

१२९. नश् naś, to perish, (णश्.)

P. नश्यति।। Pf. ३. ननाश, ९. नेशुः, II A. अनशत् (पुषादि) or अनेशत् (§ 366), F. नशिष्यति or नंक्ष्यति (see No. 117) ।। Pt. नष्टः, Ger. नष्ट्वा or नंष्ट्वा (§ 438).

१३०. शम् śam, to cease, (शमु.)

Eight *Div* verbs, शम् śam, तम् tam, दम् dam, श्रम् śram, भ्रम् bhram, क्षम् kṣam, क्लम् klam, मद् mad, lengthen their vowel in the special tenses. (Pāṇ. VII. 3, 74.)

P. शाम्यति।। Pf. ३. शशाम, ९. शेमुः, II A. अशमत्, F. शमिष्यति, P. F. शमिता।। Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा।। Pass. शम्यते, Caus. शमयति (§ 462) he quiets, but शामयते or ति he sees. (Dhātupāṭha 19, 70).

१३१. मिद् mid, to be wet, (ञिमिदा.)

मिद् mid takes Guṇa in the special tenses. (Pāṇ. VII. 3, 82)

P. मेद्यति।। Pt. मिन्नः, wet. or मेदितः (§ 333, D. 2*)

## II Ātmanepada Verbs.

१३२. जन् jan, to spring up, (जनी.)

जन् jan substitutes जा jā in the special tenses. (Pāṇ. VII. 3, 79.)

P. जायते।। Pf. जज्ञे (§ 328, 3), IA. अजनिष्ठ or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषीष्ट।। Pt. जातः, Caus. जनयति, Des. जिजनिषते, Int. जाजायते or जंजन्यते.

१३३. पद् pad, to go.

P. पद्यते।। Pf. पेदे, I A. ३. अपादि (§ 412), ६. अपत्सातां, ९. अपत्सत, F. पत्स्यते, P. F. पत्ता B. पत्सीष्ट।। Pt. पन्नः।। Caus. पादयति, Aor. अपीपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

१३४. बुध् budh, to perceive

P. बुध्यते।। Pf. बुबुधे, I A. १. अभुत्सि, २. अबुद्धाः, ३. अबुद्ध or अबोधि, ४. अभुत्स्वहि, ५. अभुत्साथां, ६. अभुत्सातां, ७. अभुत्स्महि, ८. अभुद्धवं, ९. अभुत्सत, F. भोत्स्यते, P. F. बोद्धा, B. भुत्सीष्ट।। Pt. बुद्धः।। Caus. बोधयति, Aor. अबूबुधत्, Des. बुभुत्सते (बुध् of the *Div* class can never take intermediate इ, see § 332, 12; see also Kuhn, Beitrage, vol. VI. p. 104), Int. बोबुध्यते.

### III. Parasmaipada and Ātmanepada Verbs.

१३५. नह् nah, to bind, (णह्.)

P. नन्ति or ते।। Pf. १. ननाह, २. ननद्ध (§ 130) or नेहिथ, Ātm. नेहे, I A. १. अनात्सं, २. अनात्सीः, ३. अनात्सीत्, ४. अनात्स्व, ५. अनाद्धं, ६. अनाद्धां, ७. अनात्स्म, ८. अनाद्ध, ९. अनात्सुः, Ātm. १. अनत्सि, २. अनद्धाः, ३. अनद्ध, ४. अनत्स्वहि, ५. अनत्साथां, ६. अनत्सातां, ७. अनत्स्महि, ८. अनद्धवं, ९. अनत्सत, F. अनत्स्यति, P. F. नद्धा। Pt. नद्धः, Ger. नद्धवा, नह।। Pass. नहते, Aor. अनाह, Caus. नाहयति, Des. निनत्सते, Int. नानहते.

## *Cur* Class (Curādi, X Class).

### Parasmaipada Verbs only.

१३६. चुर् cur, to steal.

P. चोरयति।। Pf. चोरयांचकार, I A. अचूचुरत्, F. चोरयिष्यति, P. F. चोरयिता, B. चोर्यात् (§ 386) ।। Pt. चोरितः, Ger. चोरयित्वा।। Pass. चोर्यते, Caus. चोरयति, Des. चुचोरयिषति. No. Intensive (§ 479).

१३७. चि ci, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as *Cur* verbs. Hence according to § 463, II. 6, चि, as a *Cur* verb, may form P. चययति or चययति, the vowel, however, remaining short because, as a *Cur* verb, चि is said to be मित् (§ 462, note) ।। IA. अचीचयत् or अचीचयत्, B. चप्पात् or चय्यात्.

Note--Several *Cur* verbs are marked as मित्, i.e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

१३८. कृत *kṛt*, to praise.

P. कीर्तयति (§ 462, 2) ।। I A. अचीकृतत् or अचिकीर्तत् (§ 377).

## Su Class (Svādi, V Class).

### I. Parasmaipada and Ātmanepada Verbs.

१३९. सु su, to distil, (षुञ्.)

P. सुनोति, '. २. सुनु (§ 321*) ।। Pf. सुषाव, Ātm. सुषुवं, I A. असावीत् (§ 332, 4); the Sārasvatī allows also असौषीत् (but against Pāṇ. VII. 2, 72), Ātm. असोश; the Sār allows also असविष्ठ (but see Pāṇ. VII. 2, 72); F. सोष्यति, P.F. सोता, B. सूयात्।। Pass. सूयते, Aor. असाषि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषति, Int. सोषूयते.

Note--The उ of नु may be dropt before terminations beginning with व् or म्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Ātm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे,

असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

१४०. चि ci, to collect, (चिञ्.)

P. चिनोति।। Pf. ३. चिचाय or चिकाय, २. चिचेथ or चिकेथ or, according to Bharadvāja (§ 335, 3), चिचयिथ or चिकयिथ, ९. चिच्युः or चिक्युः, Ātm. चिच्ये or चिक्ये (Pāṇ. VII. 3, 58), I A. अचैषीत्, Ātm. अचेष्ट. F. चेष्यति, P. F. चेता, B. चीयात्।। Pass. चीयते, Caus. चाययति or चापयति (§ 463, II. 6, and No. 137), Des. चिचीषति or चिकीषति (Pāṇ. VII. 3, 58), Int. चेचीयते.

१४१. स्तृ stṛ, to cover, (स्तृञ्.)

P. स्तृणोति।। Pf. तस्तार, Ātm. तस्तरे, I A. अस्तार्षीत्, Ātm. अस्तरिष्ट (not अस्तरीष्ट, if स्वादि) or अस्तृत (§ 335, 5, a rule which applies to the Ātmanepada only), F. स्तरिष्यति (§ 332, 5), P.F. स्तर्ता, B. स्तर्यात्, Ātm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) ।। Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्तीर्षति, Int. तास्तर्यते.

१४२. वृ vṛ, to choose, (वृञ्.)

P. वृणोति।। Pf. १. ववार (ā), २. ववरिथ[१], ३. ववार, ४. ववृव, ५. वव्रथुः, ६. वव्रतुः, ७. ववृम, ८. वव्र, ९. वव्रुः, I A. अवारीत् (§ 332, 5), Ātm. अवरिष्ट or अवरीष्ट (§ 340) or अवृत (§ 337, II. 4), F. वरिष्यति or वरीष्यति, P.F. वरिता or वरीता, B. व्रियात्, Ātm. वरिषीष्ट (not वरीषीष्ट, Pāṇ. VII. 2, 39) ।। Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवूर्षति, Int. वंव्रीयते.

## II. Parasmaipada Verbs.

१४३. हि hi, to go, to grow.

P. हिनोति।। Pf. जिघाय (Pāṇ. VII. 3, 56), I A. अहैषीत्, F. हेष्यति, P.F. हेता, B. हीयात्।। Caus. हाययति, Aor. अजीहयत् (Pāṇ. VII. 3, 56), Des जिघीषति, Int. जेघीयते.

१४४. शक् śak, to be able, (शक्ल.)

P. शक्नोति।। Pf. ३. शशाक, ९. शेकुः, I A. अशकत्, F. शक्ष्यति, P.F. शक्ता।। Pt. शक्तः।। Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिक्षति, Int. शाशक्यते.

१४५. श्रु sru, to hear.

This verb is by native grammarians classed with the *Bhū* verbs, though as irregular. It substitutes शृ śṛ for श्रु sru int he special tenses.

P. ३. शृणोति, ६. शृणतुः, ९. शृणवंति; ४. शृणुवः or शृणवः।। Pf. १. शुश्राव (ā), २. शुश्रोथ. (§ 334, 8), ३. शुश्राव, ४. शुश्रुव, ५. शुश्रुवथुः, ६. शुश्रुवतुः, ७. शुश्रुम, ८. शुश्रुव, ९. शुश्रुवुः, I A. अश्रौषीत्, F. श्रोष्यति, P.F. श्रोता, B. श्रूयात्।। Pass. श्रूयते, Aor. अश्रावि, Caus. श्रावयति, Aor. अशुश्रवत् or अशिश्रवत् ( 475), Des. शुश्रूषते (Pāṇ. 1, 3, 57), Int. शोश्रूयते.

१४६. आप् āp, to obtain, आप्ल.)

P. ३. आप्नोति, ४. आप्नुवः, ९. आप्नुवंति, I. आप्नोत्, O. आप्नुयात्, I. ३. आप्नोतु, २. आप्नुहि।। Pf. आप, Aor. आपत्, F. आप्स्यति, P. F. आप्ता।। Pt. आप्तः।। Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

## III. Ātmanepada Verbs.

१४७. अश् aś, to pervade, (अशू.)

P. ३. अश्नुते, ६. अश्नुवाते, ९. अश्नुवते, ४. अश्नुवहे, I. १. आश्नुवि, २. आश्नुथाः, ३. आश्नुत, ४. आश्नुवहि, ५. आश्नुवाथां, ६. आश्नुवातां, ७. आश्नुमहि, ८. आश्नुध्वं, ९. आश्नुवत, O. अश्नुवीत, I. १. अश्नवै, २. अश्नुष्व, ३. अश्नुतां, ४. अश्नुवावहै, ५. अश्नुवाथां, ६. अश्नुवातां, ७. अश्नवामहै, ८. अश्नुध्वं, ९. अश्नुवतां।। Pf. १. आनशे, २. आनशिषे or आनक्षे, I A. १. आक्षि, २. आशः, ३. आश, ४. आक्ष्वहि, ५. आक्षाथां, ६. आक्षातां, ७. आक्ष्महि, ८. आक्ष्ध्वं, ९. आक्षत; or १. आशिषि, २. आशिशः, ३. आशिश, P.F. अष्टा or अशिता, F. अक्ष्यते or अशिष्यते B. अक्षीष्ट or अशिषीष्ट।। Pt. अष्टः।। Pass. अश्यते, Aor. आशि, Caus. आशयति, Aor. आशिशत्, Des. अशिशिषते, Int. अशाश्यते.

## *Tan* Class (Tanvādi, VIII Class).

All verbs belonging to this class are **Parasmaipada** and **Ātmanepada** Verbs.

१४८. तन् tan, to stretch, तनु.)

P. तनोति, I. अतनोत्, o. तनुयात्, I. तनोतु; Ātm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां।। Pf. ३. ततान, ९. तेनुः I A. अतानीत् or अतनीत् (§ 348), Ātm. ३. अतनिष्ट or अतत (§ 369), २. अतनिशः or अतथाः, F. तनिष्यति, P.F. तनिता, B. तन्यात्, Ātm. तनिषीष्ट।। Pt. ततः Ger. तत्वा or तनित्वा।। Pass. तायते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिषत्ति or तितांसति, Int. तंतन्यते.

Note--Verbs of the Tan class may raise their penultimate short vowel by Guṇa; ऋण् to go, अर्णोति or ऋणोति. तनादेरुपधाया गुणो वा पिति, Sār. II. II, 3.

१४९. क्षण् kṣaṇ, to kill, (क्षणु.)

P. क्षणोति।। Pf. चक्षाण, I A. अक्षणीत् (§ 348*), Ātm. ३. अक्षणिष्ट or अक्षत, २. अक्षणिशः or अक्षथाः.

१५०. क्षिण् kṣiṇ, to kill.

P. क्षिणोति or क्षेणोति।। I A. अक्षेणीत्, Ātm. अक्षेणिष्ट or अक्षित.

१५१. सन् san, to obtain, (षणु.)

P. सनोति।। Pf. ससान, Ātm. सेने, I A. असानीत् (ā), Ātm. असनिष्ट or असात (Pāṇ. II. 4, 79; VI. 4, 42).

१५२. कृ kṛ, to do, (डुकृञ्.)

कृ kṛ before weak terminations becomes कर् kar, but before strong terminations कुर् kur. Before व v and म् m and the य् y of the optative, the Vikarana उ u is rejected, but the radical उ is not lengthened.

P. १. करोमि, २. करोषि, ३. करोति, ४. कुर्वः, ५. कुरुथः, ६. कुरुतः, ७. कुर्मः, ८. कुरुथ, ९. कुर्वंति, I. १. अकरवं, २. अकरोः, ३. अकरोत्, ४. अकुर्व, ५. अकुरुतं, ६. अकुरुतां, ७. अकुर्म, ८. अकुरुत, ९. अकुर्वन्, O. १. कुर्यां, ९. कुर्युः, I. १. करवाणि, २. कुरु, ३. करोतु, ४. करवाव, ५. कुरुतं, ६. कुरुतां, ७. करवाम, ८. कुरुत, ९. कुर्वंतु।। Pf. १. चकार (ā), २. चकथ, ३. चकार, ४. चकृव, ५. चक्रथुः, ६. चक्रतुः, ७. चकृम, ८. चक्र, ९. चक्रुः, I A. १. अकार्षं, २. अकार्षीः, ३. अकार्षीत्, ४. अकार्ष्व, ५. अकार्ष्टं, ६. अकार्ष्टां, ७. अकार्ष्म, ८. अकार्ष्ट, ९. अकार्षुः F. करिष्यति, P. F. कर्ता, B. १. क्रियासं, २. क्रियाः, ३. क्रियात्, ४. क्रियास्व, ५. क्रियास्तं, ६. क्रियास्तां, ७. क्रियास्म, ८. क्रियास्त, ९. क्रियासुः.

Ātmanepada : P. १. कुर्वे, २. कुरुषे, ३. कुरुते, ४. कुर्वहे, ५. कुर्वाथे, ६. कुर्वाते, ७. कुर्महे, ८. कुरुध्वं, ९. कुर्वते, I. १. अकुर्वि, २. अकुरुथाः, ३. अकुरुत, ४. अकुर्वहि, ५. अकुर्वाथां, ६. अकुर्वातांख७. अकुर्महि, ८. अकुरुध्वं, ९. अकुर्वत O. १. कुर्वीय etc., I. १. करवै, २. कुरुष्व, ३. कुरुतां, ४. करवावहै, ५. कुर्वाथां, ६. कुर्वातां, ७. करवामहै, ८. कुरुध्वं, ९. कुर्वतां।। Pf. १. चक्रे, २. चकृषे, ३. चक्रे, ४. चकृवहे, ५. चक्राथे, ६. चक्राते, ७. चकृमहे, ८. चकृढवं, ९. चक्रिरे, I A. १. अकृषि, २. अकृथाः, ३. अकृत, ४. अकृष्वहि, ५. अकृषाथां, ६. अकृषातां, ७. अकृष्महि, ८. अकृढवं, ९. अकृषत, F. करिष्यते, B. ३. कृषीष्ट, ८. कृषीढवं।।

## Krī Class (Kryādi, IX Class).

## I Parasmaipada and Ātmanepada Verbs.

१५३. क्री krī, to buy, डुंक्रीञ्.)

P. क्रीणाति।। Pf. १. चिक्राय (ā), ।२. चिक्रयिथ or चिक्रेथ, ३. चिक्राय, ४. चिक्रियिव, ५. चिक्रियथुः, ६. चिक्रियतुः, ७. चिक्रियिम, ८. चिक्रिय, ९. चिक्रियुः, I A. अक्रैषीत्, Ātm. अक्रेष्ट, F. क्रेष्यति, P. F. क्रेता, B. क्रीयात्,

Ātm. क्रेषीष्ट।। Pt. क्रीतः।। Pass. क्रीयते, Caus. क्रापयति, Des. चिक्रीषति, Int. चेक्रीयते.

१५४. मी *mī*, to kill, (मीञ्.)

The roots मी mi, मि mi̥ (Su), and दी di (Div) take final आ a whenever their ई ī or इ i would be liable to Guṇa or Vṛddhi, and in the gerund in य ya (§ 452). Pāṇ. VI. I, 50.

P. मीनाति।। Pf. १. ममौ, २. ममाथ or ममिथ, ३. ममौ, ४. मिम्यिव, ५. मिम्यथुः, ६. मिम्यतुः, ७. मिम्यिव, ८. मिम्य, ९. मिम्युः, I A. अमासीत् (§ 353), Ātm. अमास्त (§.353), F. मास्यति, P. F. माता, B. मीयात्, Ātm. मासीष्ट।। Pt. मीतः, Ger. मीत्वा, माय।। Pass. मीयते, Caus. मापयति (§ 463, ÍI. 19), Des. मित्सति (§ 471, 8) Int. मेमीयते.

१५५. स्तंभ् stambh, to support, (स्तंभु.)

The verbs स्तंभ् stambh, स्तुंभ् stumbh, स्कंभ् skambh, स्कुंभ् skumbh, and स्कु sku may be conjugated as Krī or as Su verbs.

P. स्तभ्नोति or स्तभ्नोति etc., I. अस्तभ्नात्, O. स्तभ्नीयात, I. १. स्तभ्नानि, २. स्तभान[1], ३. स्तभ्नातु, ४. स्तभ्नाव, ५. स्तभ्नीतं, ६. स्तभ्नीतां, ७. स्तभ्नाम, ८. स्तभ्नीत, ९. स्तभ्नंतु।। Pf. तस्तंभ, I A. अस्तंभीत् or II A. अस्तभत् (§ 367), F. स्तंभिष्यति, P. F. स्तंभिता, B. स्तभ्यात्।। Pt. स्तब्धः, Ger. स्तंभित्वा or स्तब्ध्वा।। Pass. स्तभ्यते, Caus. स्तंभयति, Des. तिस्तंभिषति, Int. तास्तभ्यते.

१५६. पू pū, to purify, (पुञ्.)

The Krī verbs beginning with पू pū shorten their vowel in the special tenses (Pāṇ. VII. 3, 80). They stand Dhātupātha 31, 12-32. The more important are, लू lū, to cut, स्तॄ strī, to cover, वॄ vrī, to choose, धू dhū, to shake, पॄ prī, to fill, दॄ drī, to tear, जॄ jrī, to wither.

P. पुनाति, Ātm. पुनीते।। Pf. पुपाव, Ātm. पुपुवं, I A. अपावीत्, Ātm. अपविश, F. पविष्यति, P. F. पविता।। Pt. पूतः, Ger. पूत्वा (पवितः and पवित्वा (§ 424) belong to पूङ् पवते (*Bhū* class), see § 333. D) ।। Pass. पूयते, Caus. पावयति, Aor. अपीपवत्, Des. पुपूषति (पिपविषते belongs to पूङ् पवते, *Bhū* class, Pāṇ. VII. 2, 74), Int. पोपूयते.

१५७. ग्रह् grah, to take.

This roots takes Samprasārana in the special tenses and before other weakening terminations. (Pāṇ. VI. 1, 16.)

P. गृहगति, Ātm. गृहगीते, I. अगृहगत्, Ātm. अगृहगीत, O. गृहगीयात्, Ātm. गृहगीत, I. गृहगतु (२. गृहाण), Ātm. गृहगीतां।। Pf. १. जग्राह (ā), २. जग्रहिथ, ३. जग्राह, ४. जगृहिव, ५. जगृहथुः, ६. जगृहतुः, ७. जगृहिम, ८. जगृह, ९. जगृहुः, I A. १. अग्रहीषं (§ 341 and § 348*), २. अग्रहीः, ३. अग्रहीत्, Ātm. १. अग्रहीर्षि, २. अग्रहीशः, ३. अग्रहीश, F. ग्रहीष्यति, P. F. ग्रहीता, B. गृहात्, Ātm. ग्रहीषीष्ट।। Pt. गृहीतः, Ger. गृहीत्वा।। Pass. गृहते, Aor. अग्राहि, Fut. ग्रहीष्यते or ग्राहिष्यते etc., Caus. ग्राहयति, Des. जिघृक्षति, Int. जरीगृहते, जाग्राढि (not जाग्रढि).

## II. Parasmaipada Verbs.

१५८. ज्या jyā, to grow weak.

This root takes Samprasārana in the special tenses and before other weakening terminations. (See No. 157.)

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1. *krī* verb ending in consonants form the end pers. sing. imparative in आन §321 note 2

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु।। Pf. १. जिज्यौ, २. जिज्यिथ or जिज्याथ, ३. जिज्यौ, ४. जिज्यिव, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात्।। Pt. जीनः (जीतः as participle would be wrong, see Pāṇ. VIII. 2, 44; but it occurs in the sense of old (Am. Koṣa, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn, Beitrage, Vol. VI. p. 104), Ger. जीत्वा, ज्याय।। Caus. ज्यापयति, Des. जिज्यासति, Int. जेजीयते.

१५९. ज्ञा jñā, to know.

This verb substitutes जा jā in the special tenses. (Pāṇ. VII. 3, 79).

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु।। Pf. जज्ञौ, I A. अज्ञासीत्, F. ज्ञास्यति, P. F. ज्ञाता, B. ज्ञायात् or ज्ञेयात्।। Pt. ज्ञातः।। Pass. ज्ञायते, Aor. अज्ञायि, Caus. ज्ञपयति (ā), (see § 462, II. 15), Aor. अजिज्ञपत्, Des. जिज्ञासते, Int. जाज्ञायते.

१६०. बंध् bandh, to bind.

P. बध्नाति, I. अबध्नात्, O. बन्धीयात्, I. बध्नातु।। Pf. १. बबंध, २. बबंधिथ or बबंद्ध or बबंध, I A. १. अभांत्सं, २. अभांत्सीः, ३. अभांत्सीत्, ४. अभांत्स्व, ५. अबांद्धं, ६. अबांद्धां, ७. अभांत्स्म, ८. अबांद्ध, ९. अभांत्सुः, F. भंत्स्यति, P.F. बंद्धा, B. बध्यात्।। Pt. बद्धः, Ger. बद्धवा।। Pass. बध्यते, Caus. बंधयति, Aor. अबबंधत्, Des. बिभंत्सति, Int. बाबध्यते, बाबंद्धि.

## III. Ātmanepada Verbs.

१६१. वृ vṛ, to cherish, (वृङ्)

P. वृणीते, I. अवृणीत, O. वृणीत, I. वृणीतां।। Pf. वव्रे, I A. अवरिष्ट or अवरीष्ट or अवृत, F. वरिष्यते, or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट।। Pt. वृतः।। Pass. व्रियते, Caus. वरयति (ā), Des. विवरिषते or विवरीषते, Int. वंव्रीयते, वर्वर्ति etc. Contracted forms of the Des. and Int. वुवूर्षति and वोवूर्यते.

## Ad Class (Adādi, II Class).

## I. Parasmaipada Verbs.

१६२. अद् ad, to eat.

P. १. अद्मि, २. अस्ति, ३. अत्ति, ४. अद्वः, ५. अत्थः, ६. अत्तः, ७. अद्मः, ८. अत्थ, ९. अदंति, I. १. आदं, २. आदः (Pāṇ. VII. 3, 100)[1], ३. आदत्, ४. आद्व, ५. आत्तं, ६. आत्तां, ७. आद्म, ८. आत्त, ९. आदन्, O. अद्यात्, I. १. अदानि, २. अद्धि[2], ३. अत्तु, ४. अदाव, ५. अत्तं, ६. अत्तां, ७. अदाम, ८. अत्त, ९. अदंतु।। Pf. १. आद, २. आदिथ etc., or substituting घस्[3], १. जघास (ā), २. जघसिथ, ३. जघास, ४. जक्षिव, ५. जक्षथुः, ६. जक्षतुः, ७. जक्षिम, ८. जक्ष, ९. जक्षुः, II A. १. अघसं, २. अघसः, ३. अघसत्, F. अत्स्यति, P. F. अत्ता, B. अद्यात्।। Pt. जग्धः[1], Ger. जग्ध्वा, जग्ध्य (Pāṇ: II. 4, 36) ।। Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des. जिघत्सति.

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1. अद् inserts ज before terminations consisting of one consonant.

१६३. प्सा psā, to eat.

P. प्साति, I. ३. अप्सात्, ९. अप्सान्, or अप्सुः (§ 322), O. प्सायात्, I. प्सातु।। Pf. पप्सौ, I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात्।। Pass. प्सायते, Caus. प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

१६४. मा mā, to measure.

P. मति, I. ३. अमात्, ९. अमान् or अमुः, O. मायात्, I. मातु।। Pf. ममौ, I A. अमासीत्, F. मास्यति, P. F. माता, B. मेयात्।। Pt. मितः, Ger. मित्वा, माय।। Pass. मीयते, Aor. अमायि, Caus. मापयति, Aor. अमीमपत्, Des. मित्सति, Int. मेमीयते, मामाति or मामेति.

१६५. या yā, to go.

P. याति, I. ३. अयात्, ९. अयान् or अयुः, O. यायात्, I. यातु।। Pf. ययौ, I A. अयासीत्, F. यास्यति, P. F. याता, B. यायात्।। Pt. यातः।। Pass. याये, Caus. यापयति, Aor. अयीयपत्, Des. यियासति, Int. यायायते.

१६६. ख्या khyā, tom proclaim.

P. ख्याति, I. अख्यात्, O. ख्यायात्, I. ख्यातु।। Pf. चख्यौ, II A. अख्यत्, F. ख्यास्यति, P. F. ख्याता, B. ख्यायात् or ख्येयात्।। Pt. ख्यातः।। Pass. ख्यायते, Aor. अख्यायि, Caus. ख्यापयति, Aor. अचिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

१६७. वश् vaś to desire.

This root takes Samprasārana before the strong terminations of the special tenses, and in the weakening forms generally.

P. १. वश्मि, २. वंक्षि (§ 125, 120), ३. वष्टि, ४. उश्वः, ५. उष्टः, ६. उष्टः, ७. उश्मः, ८. उश, ९. उशंति, I. १. अवशं, २. अवद्, ३. अवद्, ४. औश्व, ५. औरं, ६. औशं, ७. औश्म, ८. औश, ९. औशन्, O. १. उश्यांत्, I. वशानि, २. उडिढ, ३. वष्टु, ४. वशाव, ५. उष्टं, ६. उशं, ७. वशाम, ८. उश, ९. उशंतु।। Pf. ३. उवाश, ९. ऊशुः, I A. अवाशीत् (ā), F. वशिष्यति, P. F. वशिता, B. उश्यात्।। Pass. उश्यते, Caus. वाशयति, Des. विवशिषति, Int. वावश्यते, वावष्टि.

१६८. हन् han, to kill.

This verb drops its final न् n before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. VI. 4, 37). Before strong terminations beginning with vowels, हन् han, becomes घ्न् ghn (Pāṇ. VII. 3, 54). In the aorist and benedictive वध् vadh is substituted. The desiderative, intensive, and the aorist passive are derived from घन् ghan, the causative from घत् ghat.

P. १. हन्मि, २. हंसि, ३. हंति, ४. हन्वः, ५. हथः, ६. हतः, ७. हन्मः, ८. हथ, ९. घ्नंति, I. १. अजनं, २. अहन्, ४. अहन्व, ५. अहतं, ६. अहतां, ७. अहन्म, ८. अहत, ९. अघ्नन्, O. १. हन्यात्, I. १. हनानि, २. जहि (Pāṇ. VI. 4, 36), ३. हंतु, ४. हनाव, ५. हंत, ६. हतां, ७. हनाम, ८. हत, ९. घ्नंतु।। Pf. १. जघान (ā), (Pāṇ. VII. 3, 55), २. जघनिथ or जघंथ, ३.

जघान, ४. जघ्निव, ५. जघ्नथुः, ६. जघ्नतुः, ७. जघ्निम, ८. जघ्न, ९. जघ्नुः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् Pt. हतः, Ger. हत्वा, हत्य (§ 449) ।। Pass. हन्यते, Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. जिघांसति, Int. जंघन्यते or जेघ्नीयते (Pāṇ. VII. 4, 30, vārt, he kills), जंघंति.

१६९. यु yu, to mix.

Verbs of this class ending उ u take, in the special tenses, Vṛddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. VII. 3, 89).

P. १. यौमि, २. यौषि, ३. यौति, ४. युवः, ५. युथः, ६. युतः, ७. युमः, ८. युथ, ९. युवंति, I. १. अयवं, २. अयौः, ३. अयौत्, ४. अयुव, ५. अयुतं, ६. अयुतां, ७. अयुम, ८. अयुत, ९. अयुवन्, O. युयात्, I. १. यवानि, २. युहि, ३. यौतु, ४. यवाव, ५. युतं, ६. युतां, ७. यवाम, ८. युतं, ९. युवंतु।। Pf. ३. युयाव, ९. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात्।। Pt. युतः ।। Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

१७०. रु ru, to shout.

The verb तु tu, रु ru, स्तु stu may take ई ī before all terminations of the special tenses beginning with consonants. (Pāṇ. VII. 3, 95)

P. १. रौमि or रवीमि, २. रौषि or रवीषि, ३. रौति, or रवीति, ४. रुवः or रूवीवः, ५. रुथः or रुवीथः, ६. रुतः or रुवीतः, ७. रुमः or म्वीमः, ८. रुथ or रुवीथ, ९. रुवंति, I. १. अरवं, २. अरौः or अरवीः, ३. अरौत् or अरवीत्द्व ४. अरुव or अरुवीव, ५. अरुतं or अरुवीतं, ६. अरुतां or अरुवीतां, ७. अरुम or अरुवीम, ८. अरुत or अरुवीत, ९. अरुवन् O. रुयात् or रुवीयात्, I. १. रवाणि, २. रुहि or रुवीहि, ३. रौतु or रवीतु, ४. रवाव, ५. रुतं or रुवीतं, ६. रुतां or रुवीतां, ७. रवाम, ८. रुत or रुवीत, ९. रुवंतु।। Pf. ३. रुराव, ९. रुरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रुयात्।। Pt. रुतः ।। Pass. रुयते, Caus. रावयति, Des. रुरुषति, Int. रोरुयते.

Note--The Sārasvatī gives अरौषीत्, रोष्यति, and रीता; but see § 332, 4. It likewise extends the use of ई to नु to praise.

१७१. इ i, to go.

P. एमि, २. एषि, ३. एति, ४. इवः, ५. इथः, ६. इतः, ७. इमः, ८. इथ, ९. यंति, I. १. आयं, २. ऐः, ३. ऐत्, ४. ऐव, ५. ऐतं, ६. ऐतां, ७. ऐम, ८. ऐत, ९. आयन्, O. इयात्, I. १. अयानि, २. इहि, ३. एतु, ४. अयाव, ५. इतं, ६. इतां, ७. अयाम, ८. इत, ९. यंतु।। Pf. १. इयाय़ (ā), २. इययिथ or इयेथ, ३. इयाय, ४. ईयिव, ५. ईयथुः, ६. ईयतुः, ७. ईयिम, ८. ईय, ९. ईयुः, I A. १. अगां (Pāṇ. II. 4, 45), २. अगाः, ३. अगात्, ४. अगाव, ५. अगातं, ६. अगातां, ७. अगाम, ८. अगात, ९. अगुः (§ 368), F. एष्यति, P. F. एता, B. ईयात्।। Pt. इतः, Ger. इत्वा, इत्य।। Pass. ईयते, Aor. इगायि (§ 404), Caus. गमयति (Pāṇ. II. 4, 6), Des. जिगमिषति (Pāṇ. II. 4, 47). But see § 463, II. I. and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

१७२. विद् vid, to know.

P. १. वेद्मि, २. वेत्सि, ३. वेत्ति, ४. विद्वः, ५. वित्थः, ६. वित्तः, ७. विद्मः, ८. वित्थ, ९. विदंति, I. १. अवेदं, २. अवेः or अवेत् (Pāṇ. VIII. 2, 75), ३. अवेत् (§ 132*), ४. अविद्व, ५. अवित्तं, ६. अवित्तां, ७. अविद्म, ८. अवित्त, ९. अविदन् or अविदुः, O. विद्यात्, I. १. वेदानि (or विदांकरवाणि etc., Pāṇ. III. I, 41), २. विद्धि, ३. वेत्तुः, ४. वेदाव, ५. वित्तं, ६. वित्तां, ७. वेदाम, ८. वित्त, ९. विदंतु।। Pf. विवेद or विदांचकार (§ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. यवेदिता, B. विद्यात्।।

Another form of the Present is, १. वेद, २. वेत्थ, ३. वेद, ४. विद्व, ५. विदथुः, ६. विदतुः, ७. विद्म, ८. विद, ९. विदुः।। Pt. विदितः, Ger. विदित्वा।। Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवीविदत्, Des. विविदिषति (Pāṇ. 1. 2, 8), Int. वेविद्यते, वेवेत्ति.

१७३. अस् as, to be.

P. १. अस्मि, २. असि, ३. अस्ति, ४. स्वः, ५. स्थः, ६. स्तः, ७. स्मः, ८. स्थ, ९. संति, I. १. आसं, २. आसीः, ३. आसीत्, ४. आस्व, ५. आस्तं, ६. आस्तां, ७. आस्म, ८. आस्त, ९. आसन्, O. १. स्यां, २. स्याः, ३. स्यात्, ४. स्याव, ५. स्यातं, ६. स्यातां, ७. स्याम, ८. स्यात, ९. स्युः, I. १. असानि, २. एधि, ३. अस्तु, ४. असाव, ५. स्तं, ६. स्तां, ७. असाम, ८. स्त, ९. संतु।। Pf. १. आस, २. आसिथ, ३. आस, ४. आसिव, ५. आसथुः, ६. आसतुः, ७. आसिम, ८. आस, ९. आसुः; Ātm. १. आसे, २. आसिषे, ३. आसे, ४. आसिवहे, ५. आसाथे, ६. आसाते, ७. आसिमहे, ८. आसिध्वं, ९. आसिरे[१].

१७४. मृज् mṛj, to cleanse, (मृजू.)

This verb takes Vṛddhi instead of Guṇa (Pāṇ. VII. 2, 114); it may take Vṛddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (*Siddh.-Kaum*. Vol. II. p. 122).

P. १. मार्ज्मि, २. मार्क्षि, ३. मार्ष्टि (§ 124), ४. मृज्वः, ५. मृष्टः, ६. मृष्टः, ७. मृज्मः, ८. मृष्ट, ९. मृजंति or मार्जंति, I. १. अमार्जं, २. अमार्ट्, ३. अमार्ट्, ४. अमृज्ज, ५. अमृष्टं, ६. अमृशं, ७. अमृज्म, ८. अमृष्ट, ९. अमृजन् or अमार्जन्, O. मृज्यात्, I. मार्जानि, २. मृड्ढि, ३. मार्ष्टु, ४. माजीव, ५. मृष्टं, ६. मृशं, ७. मार्जाम, ८. मृष्ट, ९. मृजंतु or मार्जंतु।। Pf. १. ममार्ज, २. ममार्जिथ or ममार्ष्ठ, ३. ममार्ज, ४. ममृजिव or ममार्जिव, ५. ममृजथुः or ममार्जथुः, ६. ममृजतुः or ममार्जतुः ७. ममृजिम or ममार्जिम, ८. ममृज or ममार्ज, ९. ममृजुः or ममार्जुः, I A. अमार्जीत्, or अमाक्षीत्, F. मार्जिष्यति or मार्क्ष्यति, P. F. मार्जिता or मार्ष्टा, B. मृज्यात्।। Pt. मृष्टः, Ger. मार्जित्वा or मृष्ट्वा, मृज्य, Adj. मार्जितव्यः, or मार्ष्टव्यः, मृज्यः O, मार्ग्यः (Pāṇ. III. I, 113) ।। Pass. मृज्यते, Aor. अमार्जि, Caus. मार्जयति, Des. मिमृक्षति or मिमार्जिषति, Int. मरीमृज्यते, मर्मार्ष्टि.

१७५. वच् vac, to speak.

P. १. व्च्मि, २. वक्षि, ३. वक्ति, ४. वच्वः, ५. वक्थः, ६. वक्तः, ७. वच्मः, ८. वक्थ, ९. वदंति or ब्रुवंति[१], I. १. अवचं, २. अवक्, ३. अवक्, ४. अवच्व, ५. अवक्तं, ६. अवक्तां, ७.

अवच्म, ८. अवक्त, ९. अवदन्, O. वच्यात्, I. १. वचानि, २. वग्धि, ३. वक्तु, ४. वचाव, ५. वक्तं, ६. वक्तां, ७. वचाम, ८. वक्त, ९. वदंतु।। Pf. ३. उवाच, ९. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उचयात्।। Pt. उक्तः।। Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Aor. अवीवचत्, Des. विवक्षति, Int. वावच्यते.

१७६. रुद् rud, to cry, (रुदिर्.)

The verbs रुद् rud, स्वप् śvap, श्वस् svas, अन् an, जक्ष् jakṣ take इ i before the terminations of the special tenses beginning with consonants, except य् y (Pāṇ. VII. 2, 76). Before weak terminations consisting of one consonant, ई ī is inserted (Pāṇ. VII. 3, 98); or, according to others, अ a (Pāṇ. VII. 3, 99).

P. १. रोदिमि, २. रोदिषि, ३. रोदिति, ४. रुदिवः, ९. रुदंति, I. १. अरोदं, २. अरोदीः or अरोदः, ३. अरोदीत् or अरोदत्, ४. अरुदिव, ९. अरुदन्, O. रुद्यां, I. १. रोदानि, २. रुदिहि, ३. रोदितु, ४. रोदाव, ५. रुदितं, ६. रुदितां, ७. रोदाम, ८. रुदित, ९. रुदंतु।। Pf. रुरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात्।। Pt. रुदितः।। Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरूरुदत्, Des. रुरुदिपति or रुरोदिषति, Int. रोरुद्यते.

१७७. जक्ष् jakṣ, to eat, to laugh[1].

Seven verbs, जक्ष् jakṣ, जागृ gāgri, to wake, दरिद्रा daridrā, to be poor, चकास् cakās, to shine, शास् śās, to rule, दीधी didhī, to shine, वेवी vevī, to obtain, are called अभ्यस्त abhyasta (reduplicated). They take अति ati and अतु atu in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् an in the 3rd pers. plur. imperfect (§ 321).

P. ३. जक्षिति, ९. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. ३. अजक्षीत् or अजक्षत्, ९. अजक्षुः।। Pf. जजक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

१७८. जागृ jāgṛ, to wake. (Pāṇ. VI. I. 192, accent.)

P. १. जागर्मि, २. जागर्षि, ३. जागर्ति, ४. जागृवः, ५. जागृथः, ६. जागृतः, ७. जागृमः, ८. जागृथ, ९. जाग्रति, I. १. अजागरं, २. अजागः, ३. अजागः, ४. अजागृव, ५. अजागृतं, ६. अजागृतां, ७. अजागृम, ८. अजागृत, ९. अजागरुः, O. जागृयात्, I. १. जागराणि, २. जागृहि, ३. जागर्तु, ४. जागराव, ५. जागृतं, ६. जागृतां, ७. जागराम, ८. जागृत, ९. जागरतु।। Pf. ३. अजागार or जागरांचकार (Pāṇ. III. I, 38), ९. जजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P.F. जागरिता, B. जागर्यात्।। Pt. जागरितः।। Pass. जागर्यते, Aor. अजागारि, Caus. जागरयति, Des. जिजागरिषति, No Intensive.

१७९. दरिद्रा daridrā, to be poor. (Pāṇ. VI. I, 192, accent.)

In दरिद्रा daridrā the final आ ā is replaced by इ i in the special tenses before strong terminations beginning with a consonant (Pāṇ. VI. 4, 114).

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1. जक्ष, to eat, from घस्; जक्ष् to laugh, from हस्.

Before strong terminations beginning with vowels the आ ā is lost (Pāṇ. VI. 4, 112).

P. १. दरिद्रामि, २. दरिद्रासि, ३. दरिद्राति, ४. दरिद्रिवः, ९. दरिद्रति, I. ३. अदरिद्रात्, ६. अदरिद्रितां, ९. अदरिद्रुः, O. दरिद्रियात्, I. १.दरिद्राणि, २. दरिद्रिहि, ३. दरिद्रातु, ४. दरिद्राव, ५. दरिद्रितं, ६. दरिद्रितां, ७. दरिद्राम, ८.दरिद्रित, ९. दरिद्रतु।। Pf. ददरिद्रौ or दरिद्रांचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रीत् or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pāṇ. VI. 4, 114, vārt), P. F. दरिद्रिता (not दरिद्राता).

१८०. शास् śās, to command, (शासु.) (Pāṇ. VI. I, 188.)

शास् śās is changed to शिस् śis before weakening terminations beginning with consonants, and in the second aorist. (Pāṇ. VI. 4, 34.)

P. १. शास्मि, २. शास्सि, ३. शास्ति, ४. शिष्वः, ९. शासति, I. १. अशासं, २. अशाः or अशात्, ३. अशात् (§ 132), ४. अशिष्व, ५. अशिशं, ६. अशिशं, ७. अशिष्व, ८. अशिश, ९. अशासुः O. शिष्यात्, I. १. शासानि, २. शाधि (§ 132), ३. शास्तु, ४. शासाव, ५. शिशं, ६. शिशं, ७. शासाम, ८. शिश, ९. शासतु।। Pf. शशास्त, II A. अशिषत्, F. शासिष्यति, B. शिष्यात्।। Pt. शिष्टः।। Pass. शिष्यते, Caus. शासयति, Des. शिशासिषति, Int. शेशिष्यते.

## II. Ātmanepada Verbs.

१८१. चक्ष् cakṣ, to speak, (चक्षिङ्)

P. १. चक्षे, २. चक्षे, ३. चष्टे, ४. चक्ष्वहे, ५. चक्षाथे, ६. चक्षाते, ७. चक्ष्महे, ८. चड्ढ्वं, ९. चक्षते, I. ३. अचष्ट, ९. अचक्षत, O. चक्षीत, I. चष्टां।। Pf. चचक्षे.

The other forms are supplied from ख्या or क्शा, the Red. Perf. optionally, (Pāṇ. II. 4, 54, 55): Pf. चख्यौ।। II A. अख्यत् or त, F. ख्यास्यति or ते, B. ख्यायात or ख्येयात्, or Ātm. ख्यासीष्ट.

१८२. ईश् īś to rule.

The root ईश् īś takes इ i before the 2nd pers. sing. present and imperative (Pāṇ. VII. 2, 77). ईड् īḍ and जन् jan do the same, and likewise insert इ i before the 2nd pers. plur. present, [imperfect.] and imperative (Pāṇ. VII. 2, 78). The commentators, however, extend the latter rule to ईश् īś. See notes to Pāṇ. VII. 2, 780

P. १. ईशे, २. ईशिषे, ३. ईष्टे, ८. ईशिध्वं, I. ३. ऐष्ट, ८. ऐशिध्वं or ऐड्ध्वं, O. ईशीत, I. १. ईशै, २. ईशिष्व, ३. ईष्टां, ८. ईशिध्वं or ईड्ध्वं।। Pf. ईशाचक्रे, I A. ऐशिष्ट.

१८३. आस् as, to sit.

P. आस्ते, I. आस्त, O. आसीत, I. आस्तां।। Pf. आसांचक्रे (part. आसीनः, Pāṇ. VII. 2, 83), I A. आसिष्ट, F. आसिष्यते.

१८४. सू sū, to bear, (षूङ्.)

P. सूते, I. असूत, O. सुवीत, I. १. सुवै (Pāṇ. VII. 3, 88), २. सूष्व, ३. सूतां, ४. सुषावहै, ५. सुवाथां, ६. सुवातां, ७. सुवामहै, ८. सूध्वं, ९. सुवतां।। Pf. सुषुवं, I A. असविष्ठ or

अमोश (§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट।। Pt. सूनः (Pāṇ. VIII. 2, 45) ।। Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषते (Pāṇ. VIII. 3, 61), Int. सोषूयते.

१८५. शी śī, to lie down, to sleep, (शीङ्)

The verb शी śī takes Guṇa in the special tenses (Pāṇ. VII. 4, 21), and inserts र् r in the 3rd pers. plur. present, imperfect and imperative.

P. १. शये, २. शेषे, ३. शेते, ४. शेवहे, ५. शयाथे, ६. शयाते, ७. शेमहे, ८. शेध्वं, ९. शेरते (Pāṇ. VII. I, 6), I. १. अशयि, २. अशेथाः, ३. अशेत, ४. अशेवहि, ५. अशयाथां, ६. अशयातां, ७. अशेमहि, ८. अशेध्वं, ९. अशेरत, O. शयीत, I. १. शयै, २. शेष्व, ३. शेतां, ४. शयावहै, ५. शयाथांख ६. शयातां, ७. शयामहै, ८. शेध्वं, ९. शेरतां।। Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत।। Pt. शयितः।। Pass. शय्यते (Pāṇ. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिषते, Int. शाशय्यते, शेशेति.

१८६. इ i, to go, (इङ्) (Pāṇ. VI. I, 186, accent.)

This verb is always used with अधि adhi, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. ३. अध्यैत, ६. अध्यैयातां (Sār. II. 5, 8) ९. अध्यैयत, O. अधीयीत, I. १. अध्ययै, २. अधीष्व, ३. अधीतां, ४. अध्ययावहै, ५. अधीयाथां, ६. अधीयातां, ७. अध्ययामहै, ८. अधीध्वं, ९. अध्वं, ९. अधीयतां।। Pf. अधिजगे (Pāṇ. II, 4, 49), I A. ३. अध्यैष्ट, ६. अध्यैषातां, ९. अध्यैषत, or ३. अध्यगीष्ट (Siddh.-Kaum. Vol. II. p. 119), ६. अध्यगीषातां, ९. अध्यगीषत, F. अध्येष्यते, Cond. अध्यैष्पत or अध्यगीष्यत, P.F. अध्येता, B. अध्येषीष्ट।। Pt. अधीतः।। Pass. अधीयते, Aor. अध्यगायि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापिपत् or अध्यजीगपत्, Des. अधीयिषति or अधिजिगांसते.

## III. Parasmaipada and Ātmanepada Verbs.

१८७. द्विष् dviṣ, to hate.

P. १. द्वेष्मि, २. द्वेक्षि, ३. द्वेशि, ४. द्विष्वः, ९. द्विषंति, I. १. अद्वेषं, २. अद्वेट्, ३. अद्वेट्, ४. अद्विष्व, ९. अद्विषन् or अद्विषुः (§ 321), O. द्विष्यात्, I. १. द्वेषाणि, २. द्विड्ढि, ३. द्वेशु, ४. द्वेषाव, ५. द्विशं, ६. द्विशं, ७. द्वेषाम, ८. द्विश, ९. द्विषंतु।। Pf. दिद्वेष, I A. अद्विक्षतु, F. द्वेक्ष्यति, P.F. द्वेश, B. द्विष्पात्, Ātm. द्विक्षीष्ट।। Pt. द्विष्टः।। Caus. द्विष्यते, Aor. अद्वेषि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विक्षति, Int. देद्विष्यते, देद्वेष्टि.

१८८. दुह् duh, to milk.

P. दोहि, २. धोक्षि, ३. दोग्धि, ४. दुह्वः, ५. दुग्धः, ६. दुग्धः, ७. दुहः, ८. दुग्ध, ९. दुहंति, I. १. अदोहं, २. अधोक्, ३. अधोक्, ४. अदुह्व, O. दुहात्, I. १. दोहानि, २. दुग्धि, ३. दोग्धु, ४. दोहाव, ५. दुग्धं, ६. दुग्धां, ७. दोहाम, ८. दुग्ध, ९. दुहंतु।। Pf. दुदोह, I A. अधुक्षत् etc. (see § 362), F. धोक्ष्यति.

१८९. स्तु, stu, to praise, (ष्टुञ्)

P. १. स्तौमि or स्तवीमि (see No. 170), २. स्तौषि or स्तवीषि, ३. स्तौति or स्तवीति, ४. स्तुवः or स्तुवीवः, ९. स्तुवंति, I. १. अस्तवं, २. अस्तौः or अस्तवीः, ३. अस्तौत् or अस्तवीत्, ४. अस्तुव or अस्तुवीव, ९. अस्तुवन्, O. स्तुयात्, Ātm. स्तुवीत, I. १. स्तवानि, २. स्तुहि or स्तुवीहि, ९. स्तौतु or स्तवीतु।। Pf. ३. तुष्टाव, २. तुष्टोथ, ६. तुष्टवतुः, ९. तुष्टवुः, I A. अस्तावीत् (§ 338, 3), Ātm. अस्तोश, F. स्तोष्यति, P.F. स्तोता, B. स्तूयात्, Ātm. स्तोषीष्ट।। Pt. स्तुतः।। Pass. स्तूयते Aor. अस्तावि, Caus. स्तावयति, Aor. अतुष्टवत्, Des. तुष्टूषति, Int. तोष्टूयते, तोशेति.

१९०. ब्रू brū, to speak, (ब्रूञ्)

This verb takes ई ī before weak terminations beginning with consonants in the special tenses (Pāṇ. VII. 3, 93). The perfect आह āha may be substituted for five of the persons of the present (Pāṇ. III. 4, 84). It is defective in the general tenses, where वच् vac (No. 175) is used instead.

P. १. ब्रवीमि, २. ब्रवीषि or आत्थ, ३. ब्रवीति or आह, ४. ब्रूवः, ५. ब्रूथः or आहथुः, ६. ब्रूतः or आहतुः, ७. ब्रूमः, ८. ब्रूथ, ९. ब्रुवंति or आहुः, I. १. अब्रवं, २. अब्रवीः, ३. अब्रवीत्, ४. अब्रूव, ५. अब्रूतं, ६. अब्रूतां, ७. अब्रूम, ८. अब्रूत, ९. अब्रूवन्, O. ब्रूयात्, I. १. ब्रवाणि, २. ब्रूहि, ३. ब्रवीतु, ४. ब्रवाव, ५. ब्रूतं, ६. ब्रूतां, ७. ब्रवाम, ८. ब्रूत, ९. ब्रवंतु.

१९१. ऊर्णु ūrṇu, to cover, (ऊर्णुञ्)

This verb may take Vṛddhi instead of Guṇa before weak terminations beginning with consonants (Pāṇ. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pāṇ. VI. I, 8). In the general tenses the final उ *u*, before intermediate इ *i*, may or may not take Guṇa (Pāṇ. I, 2, 3).

P. ३. ऊर्णौति or ऊर्णोति, ९. ऊर्णुवति, I. १. और्णोत्, O. ऊर्णुयात्, I. ऊर्णौतु or ऊर्णोतु।। Pf. १. ऊर्णुनाव (ā), २. ऊर्णुनविथ or ऊर्णुनुविथ, ३. ऊर्णुनाव, ४. ऊर्णुनुविव, ५. ऊर्णुनुवथुः, ६. ऊर्णुनुवतुः, ७. ऊर्णुनुविम, ८. ऊर्णुनुवुः, I A. और्णावीत् or और्णुवांत् or और्णावीत् (Pāṇ. VII. 2, 6), F. ऊर्णविष्यति or ऊर्णुविष्यति, B. ऊर्णूयात्।। Pass. ऊर्णयते, Caus. ऊर्णावयति, Aor. और्णूनवत्, Deṣ. ऊर्णुनूषति or ऊर्णुनविषति or ऊर्णुनुविषति, Int. ऊर्णोनूयते, ऊर्णोनौति.

## Hu Class (Juhotyādi, III Class).

### I. Parasmaipada Verbs.

१९२. हु hu, to sacrifice. (Pāṇ. VI. I; 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहुयात्, I. जुहोतु।। Pf. जुहाव or जुहवांचकार (§ 326), I A. अहौषीत्, F. होष्यति, P.F. होता, B. हूयात्।। Pt. हुतः।। Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूषति, Int. जोहूयते, जोहोति.

१९३. भी bhī, to fear, (ञिभी) (Pāṇ. VI. I, 192, accent.)

This verb may shorten the final ई ī before strong terminations beginning with consonants in the special tenses (Pāṇ. VI. 4, 115).

P. ३. बिभेति, ६. बिभीतः or बिभितः, ९. बिभ्यति, I. ३. अबिभेत्, ६. अबिभीतं or अबिभितं, ९. अबिभयुः, O. बिभीयात् or बिभियात्, I. बिभेतु।। Pf. बिभाय or बिभयांचकार (§ 326), I A. अभैषीत्, F. भेष्यति, P.F भेता, B. भीयात्।। Pass. भीयते, Aor. अभायि, Caus. भाययति or भीषयते (see § 463, II. 18), Des. बिभीषति, Int. बेभीयते, बेभेति.

१९४. ह्री hrī, to be ashamed. (Pāṇ. VI. I, 192, accent.)

P. ३. जिह्रेति, ६. जिह्रीतः, ९. जिह्रियति (§ 110), I. अजिह्रेत, O. जिह्रीयात्, I. जिह्रेत।। Pf. ३. जिह्राय, ६. जिह्रियतुः, ९. जिह्रियुः or जिह्रयांचकार, I A. अह्रैषीत्, F. ह्रेष्यति, P.F. ह्रेता, B. ह्रीयात्।। Pt. ह्रीणः or ह्रीतः (Pāṇ. VIII. 2, 56) ।। Pass. ह्रीयते, Caus. ह्रेपयति, Aor. अजिह्रिपत्, Des. जिह्रीषति, Int. जेह्रीयते.

१९५. पृ pṛ, to fill, to guard.

This verb, and others in which final ऋ *ri* is preceded by a labial, change the vowel into उर् ur, except where the vowel requires Guṇa or Vṛddhi. (Pāṇ. VII. I, 102).

P. १. पिपर्मि, २. पिपर्षि, ३. पिपर्ति, ४. पिपूर्वः, ५. पिपूर्थः, ६. पिपूर्तः, ७. पिपूर्मः, ८. पिपूर्थ, ९. पिपुरति, I. १. अपिपरं, २. अपिपः (or अपिपरः, Sār), ३. अपिपः (or अपिपरत्), ४. अपिपूर्व, ५. अपिपूर्तं, ६. अपिपूर्तां, ७. अपिपूर्म, ८. अपिपूर्त, ९. अपिपरुः, O. पिपूर्यात्, I. १. पिपराणि, २. पिपूर्हि, ३. पिपर्तु, ४. पिपराव, ५. पिपूर्तं, ६. पिपूर्तां, ७. पिपराम, ८. पिपूर्त, ९. पिपुरतु।। Pf. १. पपार (ā), २. पपरिथ, ३. पपार, ४. पपरिव, ५. पपरथुः or पप्रथुः, ६. पपरतुः or पप्रतुः, ७. पंपरिम, ८. पपर, ९. पपरुः or पप्रुः (Pāṇ. VII. 4, 11, 12), I A. अपारीत्, F. परिष्यति (ī), P.F. परिता or परीता, B. पूर्यात्।। Pt. पूर्तः (Pāṇ. VIII. 2, 57), पूर्णः, and पूरितः are referred to पूर् (§ 442, 7) Ger. पूर्त्वा, पूर्य।। Pass. पूर्यते, Caus. पारयति, Aor. अपीपरत्, Des. पुपूर्षति or पिपरिषति (ī), Int. पोपूर्यते, पापर्ति.

Several optional forms are derived from another root पृ, with short ऋ. Thus, P. ३. पिपर्ति, ६. पिपृतः, ९. पिप्रति, I. ३. अपिपः, ६. अपिपृतां, ९. अपिपरुः, O. पिपृयात्।। I A. अपार्षीत्, B. प्रियात्।। Pass. प्रियते (§ 390), Int. पेप्रीयते (481).

१९६. हा hā, to leave, (ओहाक्.)

Reduplicated verbs ending in आ ā (except the घु ghu verbs, see § 392*) substitute ई ī for आ ā before strong terminations beginning with consonants (Pāṇ. VI. 4, 113). The verb हा hā, however, may also substitute इ i (Pāṇ. VI. 4, 116)

P. १. जहामि, २. जहासि, ३. जहाति, ४. जहीवः (ī) ५. जहीथः (ī) ६. जहीतः (ī) ७. जहीमः (ī) ८. जहीत (ī) ९. जहति, I. १. अजहां, २. अजहाः, ३. अजहात्, ४. अजहीव (ī) ९.

अजहुः, O. जहात् (Pāṇ. VI. 4, 118), I. १. जहानि, २. जहीहि (ī) or जहाहि (Pāṇ. VI. 4, 117), ३. जहातु, ४. जहाव, ५. जहीतं (ī) ६. जहीतां (ī) ७. जहाम, ८. जहीत (ī) ९. जहतु।। Pf. १. जहौ, २. जहिथ or जहाथ, ३. जहौ, ४. जहिष्व, ५. जहथुः, ६. जहतुः, ७. जहिम, ८. जह, ९. जहुः, I A. अहासीत्, F. हास्यति, P.F. हाता, B. हेयात्।। Pt. हीनः, Ger. हित्वा (Pāṇ. VII. 4, 43), हाय।। Pass. हीयते, Caus. हापयति, Aor. अजीहयत्, Des. जिहासति, Int. जेहीयते.

१९७. ऋ ṛ, to go.

P. ३. इयर्ति, ६. इयृतः, ९. इयूति, I. ३. ऐयः (or ऐयरत्), ६. ऐयृतां, ९. ऐयरुः, O. इयृयात्, I. १. इयराणि, २. इयृहि, ३. इयर्तु, ४. इयराव, ५. इयृतं, ६. इयृतां, ७. इयराम, ८. इयृत, ९. इयतु।। Pf. १. आर, २. आरिथ, I A. आरत्, ९. आरन् (§ 364), F. अरिष्यति, P.F. अर्ता, B. अर्यात्.

## II. Ātmanepada Verbs.

१९८. मा mā, to measure, (माङ्)

P. १. मिमे, २. मिमीषे, ३. मिमीते, ४. मिमीवहे, ५. मिमाथे, ६. मिमाते, ७. मिमीमहे, ८. मिमीध्वं, ९. मिमते, I. १. अमिमि, २. अमिमीथाः, ३. अमिमीत, ४. अमिमीवहि, ५. अमिमाथां, ६. अमिमातां, ७. अमिमीमहि, ८. अमिमीध्वं, ९. अमिमत, O. मिमीत, I. १. मिमै, २. मिमीष्व, ३. मिमीतां, ४. मिमावहै, ५. मिमाथां, ६. मिमातां, ७. मिमामहै, ८. मिमीध्वं, ९. मिमतां।। Pf. ममे, २. ममिषे, ३. ममे, ४. ममिवहे, ५. ममाथे, ६. ममाते, ७. ममिमहे, ८. ममिध्वं, ९. ममिरे, I A. १. अमासि, २. अमास्थाः, ३. अमास्त, ४. अमास्वहि, ५. अमासाथां, ६. अमासातां, ७. अमास्महि, ८. अमाध्वं, ९. अमासत, F. मास्यते, P.F. माता, B. मासीष्ट।। Pt. मितः, Ger. मित्वा, माय (not मीय, Pāṇ. VI. 4, 69) ।। Pass. मीयते, Aor. अमायि, Caus. तापयति, Des. मित्सते, Int. मेमीयते

## III. Parasmaipada and Ātmanepada Verbs.

१९९. भृ bhṛ, to carry, (डुभृञ्)

P. १. विभर्मि, २. बिभर्षि, ३. विभर्ति, ४. विभृवः, ५. बिभृथः, ६. बिभृतः, ७. बिभृमः, ८. विभृथ, ९. विभ्रति, Ātm. १. बिभ्रे, २. विभृषे, ३. बिभृते, I. ३. अबिभः, ६. अबिभृतां, ९. अविभरुः, Ātm. ३. अविभृत, ६. अविभ्रातां, ९. अविभ्रत, O. बिभृयात्, Ātm. विभ्रीत, I. १. विभराणि, २. विभृहि, ३. विभर्तु।। Pf. १. बभार (ā) २. बभर्थ, ३. बभार, ४. बिभृव (§ 334; Pāṇ. VII. 2, 13) or विभरांचकार, I A. अभार्षीत्, Ātm. अभृत, F. भरिष्यति, P.F. भर्ता, B. भ्रियात्, Ātm. भृषीष्ट।। Pt. भृतः।। Pass. भ्रियते, Caus. भारयति, Des. बुभूर्षति, or बिभरिषति, if it follows the *Bhū* class (Pāṇ. VII. 2, 49), Int. बेभ्रीयते, बर्भर्ति.

२००. दा dā, to give, (डुदाञ्)

The घु ghu verbs (§ 392*) drop आ ā before strong terminations, when other reduplicated verbs (see No. 196) change आ ā to ई ī. (Pāṇ. VI. 4, 112, 113.)

P. १. ददामि, २. ददासि, ३. ददाति, ४. दद्वः, ५. दत्थः, ६. दत्तः, ७. दद्मः, ८. दत्थ, ९. ददति, Ātm. १. देद, २. दत्से, ३. दत्ते, ४. दद्वहे, ५. ददाथे, ६. ददाते, ७. दद्महे, ८. दद्ध्वं, ९. ददते, I. १. अददां, २. अददाः, ३. अददात्, ४. अदद्व, ५. अदत्तं, ६. अदत्तां, ७. अदद्म, ८. अदत्त, ९. अददुः, Ātm. १. अददि, २. अदत्थाः, ३. अदत्त, ४. अदद्वहि, ५. अददाथां, ६. अददातां, ७. अदद्महि, ८. अदद्ध्वं, ९. अददत, O. दद्यात्, Ātm. ददीत, I. १. ददानि, २. देहि (Pāṇ. VI. 4, 119), ३. ददातु, ४. ददाव, ५. दत्तं, ६. दत्तां, ७. ददाम, ८. दत्त, ९. ददतु, Ātm. १. ददै, २. दत्स्व, ३. दत्तां, ४. ददावहै, ५. ददाथां, ६. ददातां, ७. ददामहै, ८. दद्ध्वं, ९. ददतां।। Pf. १. ददौ, २. ददिथ or ददाथ, ३. ददौ, ४. ददिव, ५. ददथुः, ६. ददतु, ७. ददिम, ८. दद, ९. ददुः, Ātm. १. ददे, २. ददिषे, ३. ददे, ४. ददिवहे, ५. ददाथे, ६. ददाते, ७. ददिमहे, ८. ददिध्वं, ९. ददिरे, II A. १. अदां, ९. अदुः, Ātm. अदिषि (see p. 184), F. दास्यति, ते, P.F दाता, B. देयात्, Ātm. दासीष्ट।। Pt. दत्तः (§ 436), Ger. दत्त्वा, दाय।। Pass. दीयते, Aor. अदायि, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

२०१. धा dhā, to place, (डुधाञ्)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध्, if lost, must be thrown forward on the initial द्; hence 2nd pers. dual Pres. धत्थः etc (§ 118, note). The Pt. is हितः, Ger. हित्वा, धाय.

२०२. निज् nij, to cleanse, (णिजिर्)

The verb निज् nij, विज् vij, to separate, and विष् viṣ, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75).

Reduplicated verbs (abhyasta, § 321) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87).

P. १. नेनेज्मि, २. नेनेक्षि, ३. नेनेक्ति, ९. नेनिजति, I. १. अनेनिजं, २. अनेनेक्, ३. अनेनेक, ७. अनेनिज्म, ९. अनेनिजुः, O. नेनिज्यात्, I. १. नेनिजानि, नेनिग्धि, ३. नेनेक्तु।। Pf. निनेज, I A. अनैक्षीत् or II A. अनिजत्, F. नेक्ष्यति, P.F. नेक्ता, B. निज्यात्, Ātm. निक्षीष्ट।। Caus. नेजयति, Aor. अनीनिजत्, Des. निनिक्षति, Int. नेनिज्यते, नेनेक्ति.

## Rudh Class (Rudhādi, VII Class).

## I. Parasmaipada and Ātmanepada Verbs.

२०३. रुध् rudh, to shut out, (रुधिर्)

P. रुणाद्धि, I. अरुणत्, O. रुंध्यात्, I. रुणद्धु।। Pf. १. रुरोध, २. रुरोधिथ, ३. रुरोध, ७. रुरुधिम, ९. रुरुधुः, I A. अरौत्सीत् or II A. अरुधत्, Ātm. अरुद्ध, F. रोत्स्यति, P. F. रोद्धा, B. रुध्यात्, Ātm. रुत्सीष्ट।। Pt. रुद्धः, Ger. रुद्ध्वा, रुध्य।। Pass. रुध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरुध्यते, रोरेद्धि.

## II. Parasmaipada Verbs.

२०४. शिष् śiṣ, to distinguiṣ, (शिल्ष)

P: १. शिनष्मि, २. शिनक्षि, ३. शिनष्टि, ४. शिंष्वः, ५. शिंष्टः, ६. शिंष्टः, ७. शिंष्मः, ८. शिंष्ट, ९. शिंषंति, I. १. अशिनेषं, २. अशिनट्, ३. अशिनट्, ४. अशिष्वं, ५. अशिंशं, ६. अशिंशं, ७. अशिंष्म, ८. अशिंश, ९. अशिंषन्, O. शिंष्यात्, I. १. शिनषाणि, २. शिंडिढ (or शिंढि), ३. शिनष्टु।। Pf. शिशेष, II A. अशिषत्, F. शेक्ष्यति, P.F. शेश, B. शिष्यात्।। Pt. शिष्टः।। Pass. शिष्यते, Caus. शेषयति, Des. शिशिक्षति, Int. शेशिष्यते, शेशेष्टि.

२०५. हिंस् hins, to strike, (हिसि.)

P. हिनस्ति, I. १. अहिनसं, २. अहिनः or अहिनत्, ३. अहिनत् (§ 132), ४. अहिंस्व, ५. अहिंस्तं, ६. अहिंस्तां, ७. अहिंस्म, ८. अहिंस्त, ९. अहिंसन्, O. हिंस्यात्, I. १. हिनसानि, २. हिंधि, ३. हिनस्तु।। Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिष्यति, P.F. हिंसिता, ३. हिंस्यात्।। Pt. हिंसितः।। Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिषति, Int. जेहिंस्यते, जेहिंस्ति.

२०६. भंज् bhañj, to break, (भन्जो.)

P. भनक्ति, I. १. अभनक्, O. भंज्यात्, I. भनक्तु।। Pf. बभंज, I A. अभांक्षीत्, F. भंक्ष्यति, P.F. भग्नः।। Pass. भज्यते, Aor. अभंजि or अभाजि (§ 407), Caus. भंजयति, Des. बिभंक्षति, Int. बंभज्यते, बंभंक्ति.

२०७. अंज् añj, to anoint, (अंजू.)

P. १. अनक्ति, I. आंनक्, O. अंज्यात्, I. अनक्तु।। Pf. आनंज, I A. आंजीत्, F. अंजिष्यति or अंक्ष्यति, B. अज्यात्।। Pt. अक्तः, Ger. अंजित्वा or अंक्त्वा or अक्त्वा (Pāṇ. VI. 4, 32; § 438), अज्य।। Pass. अज्यते, Aor. आंजि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिजिषति.

२०८. तृह् tṛh, to kill, (तृह.)

This verb inserts णे ṇe instead of ण ṇa before weak terminations beginning with consonants. (Pāṇ. VII. 3, 92).

P. १. तृणेढि, २. तृणेक्षि:, ३. तृणेढि, ४. तृंह्वः, ५. तृंढः, ६. तृंढः, ७. तृंह्मः, ८. तृंढ, ९. तृंहति, I. १. अतृणहं, २. अतृणेढ्, ३. अतृणेढ्, ४. अतृंह्व, ५. अतृंढं, ६. अतृंढां, ७. अतृंह्म, ८. अतृंढ, ९. अतृंहन्, O. तृंहात्, I. १. तृणहानि, २. तृंढि, ३. तृणेढु।। Pf. ततर्ह, I A. अतर्हीत् or अतृक्षत्, F. तर्हिष्यति or तर्क्ष्यति, P.F. तर्हिता or तर्ढा, B. तृहात्।। Pt. तृढः।। Pass तृहते, Aor. अतर्हि, Caus. तर्हयति, Aor. अततर्हत् or अतीतृहत्, Des. तितर्हिषति or तितृक्षति, Int. तरीतृहते, तरीतर्ढि.

## III. Ātmanepada Verbs.

२०९. इंध् indh, to kindle, (ञिइंधी.)

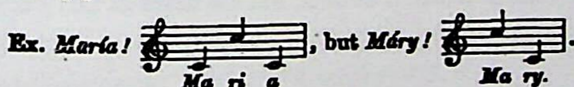
P. इंद्धे or इंधे, I. ऐंद्ध or ऐंध, O. इंधीत, I. १. इनधै, २. इंत्स्व, ३. इंद्धा or इंधां।। Pf. इंधांचक्रे (or ईधे, Pāṇ. 1, 2, 6), I A. ऐंधिष्ट, F. इंधिष्यते, P.F. इंधिता, B. इंधिषीष्ट।। Pt. इद्धः।। Pass. इध्यते, Caus. इंधयति, Des. इंदिधिषते.

# Appendix II

## On the Accent in Sanskrit.

§ 1. Although is Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *trayaḥ*, tres, but *tṛbhiḥ*, tribus, and *tṛtīya*, tertius; at *emi*, I go, but *imaḥ*, we go; at *bodhāmi*, I know, but *tudāmi*, I strike; at *vaktum*, to speak, but *uktaḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i.e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.




Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i.e. by-song, shows that in Greek and Latin, too, it was

originally musically, that *tonos meant* pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispomenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udātta* and the *svarita*. The *udātta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudātta*, i.e. without *udātta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudātta*, immediately preceding an *udātta* or *svarita* vowel, is sometimes called *anudāttatara* or *sannatara*[1]. (Pāṇ. 1. 2, 29-31).

In transliterated words I mark the *udātta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udātta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udātta* or original *svarita*, as phonetically *anudāttatara*. If the *anudātta* must be marked in transliterated words, it can be marked by the gravis. Thus in *te avardhanta*, they grew, te has the *udātta*, *a* the *anudātta*. If the two words coalesce into *te' vardhanta*, then *e* takes the *svarita*, *te' vardhanta*. Similarly, *sruci+iva* become *srucīva*; *tri+ambakam* becomes *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *udātta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anudāttatara* (*sannatara*), i.e. the *anudātta* immediately preceding an *udātta* or *svarita* syllable. The sign of the *svarita* is _' that of the *anudāttatara* is. _ ,

Whenever we find a syllable marked by _ , the sign of the *anudāttatara*, we know that the next syllable, if left without any marks, is *udātta*; if marked by ' , it is *svarita*. Hence अ॒ग्निः is *agniḥ*, क॒न्या॑ is *kanyā*.

A monosyllabic word, if *udātta*, has no mark at all. Ex. ;यः *yaḥ*, नु *nu*.

A monosyllabic word, if *aṇudātta*, is marked by _ ,Ex. वः॒ *vah*, न॒ः *naḥ*.

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1. Bopp, following Professor Roth (Nir. p. LVIII), calls this accent sannatatara, as if from sannata, depressed; it is, however, derived from sanna, the participle of sad, to sink.

A monosyllabic word, if *svarita*, is marked by ', Ex स्वः *svāḥ*.

§ 5. As a general rule every word has but one syllable either *udātta* or *svarita*, the rest of the syllables being *anudātta*. Any syllable may have the accent. But if *udātta* syllable is followed by an *anudātta* syllable, its *anudātta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agninā*. Here अग् *ag*, originally *anudātta*, ism pronounced and marked as *anudāttatara*; fu ni is *udātta*, and is therefore without any mark; uk nā, originally *anudātta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anudāttatara*. Both may be treated as *anudātta*, i.e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance of Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anudātta* syllables, they have all to be marked by the sign of anudāttatara. Ex. आप्नुवानः *āpnuvānaḥ*; हृदय्यया *hṛdayyāyā*.

§ 7. By observing these simples rules, no doubt can remain as to be grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udātta*, is called *udātta*. यः *yaḥ*, नु nu, कम् *kam*.
2. A word which has the *udātta* on the last syllable, is called *antodātta*. Ex. अग्निः agniḥ, जनिता janitā.
3. A word which has the *udātta* on the first syllable, is called *ādyudātta*. Ex. इंद्रः *indraḥ*, होता hotā.
4. A word which has the *udātta* on the middle syllable, is called *madhyodātta*. Ex. अग्निना *agninā*, अग्निभिः *agnibhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्व *kvā*, स्वः *svaḥ*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.
7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*. Ex. हृदय्यया. hṛdayyayā.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*. Ex. स्वर्णरि *svarṇare*.

9. A word without *udātta* or *svarita*, is called *sarvānudātta*. Ex. वः *vaḥ*, नः *naḥ*.
10. A word with two *udātta* syllables, is called *dvirudātta*; बृहस्पतिः *bṛhaspatiḥ*. Here the first syllable is *udātta*, and is therefore not marked at all. The second syllable is *anudātta*, and according to rule would become *svarita*. But as the next syllable is *udātta* again, the *anudātta* becomes *anudāttatara*, and is marked accordingly. The third syllable is *udātta*, and the last, originally *anudātta*, becomes *svarita*.

In मित्रावरुणौ *mitrāvaruṇau*, the first syllable is *anudātta*, but becomes *anudāttatara*, because an *udātta* follows. The second syllable is *udātta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudātta*, becomes *svarita*, because it follows an *udātta*. The last syllable is *anudātta* and, as nothing follows, is left without a mark.

11. A word with three *udātta* syllables, is called *trirudātta*; इन्द्राबृहस्पती *indrābṛhaspati*.

§ 8 If words come together inn a sentence, the same rule apply to them as to single words. Thus if a word ending in *udātta* is followed by a word beginning with an *anudātta* syllable, the *anudātta* syllable is pronounced as *svarita*. Thus यः+च, i.e., *yaḥ+ca* becomes यश्च *yaśca*, where the mark of the dependent *svarita* on च ca shows that य ya has the *udātta*.

If a word ending in an *anudātta* is followed by a word beginning with an *udātta* or *svarita*, the *anudātta* becomes anudāttatara. Ex. अजनयत्+ तं *tam* become अजनयत्तं *ajanayat tam*.

If a word ending in a *svarita*, which replaces an original *anudātta*, is followed by another word having the *udātta* on the first syllable, the general rule requires the *svarita*, being originally an *anudātta*, to become *anudāttatara*, so that we have to write - यश्च तत् *yaś ca tat*. Here we see that यः *yaḥ* has the *udātta*, because otherwise, at the beginning of a sentence, it would have to be marked with anudāttatara. As च *ca* has the *anudāttatara*, we see that it was originally *anudātta*, and became *anudāttatara*, because the next syllable तत् *tat* has the *udātta*, which need not be marked.

If instead of तत् *tat*, which has the *udātta*, we put ह्यः *hyaḥ*, which has the *svarita*, we should have to right ; यश्च ह्यः *yas ca hyaḥ*, the sign of the *svarita* on ह्यः *hyaḥ* showing first, that ह्यः *hyaḥ* cannot be *udātta*, for in that

case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudātta*, for in that case it could not be preceded by an anudāttatara.

If an original *svarita* folows after a final *udātta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. आत्मा क्वं ātmā+kva (Rv. I, 164, 4). Only, if an *udātta* followed after क्वं kva, its *svarita* would remain (see § 9), while the dependent *svarita* would become anudāttatara.

If a word such as अरुणयुग्भिः aruṇayugbhiḥ, having the *udātta* on *yug*, stands by itself, it must have the anudāttatara sign, not only under ण ṇa, which immediately preceds the *udātta* syllable, but likewise under अ a and रु ru. But if preceded by अग्निः agniḥ, which has *udātta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudāttatara* mark. अग्निररुणयुग्भिः *agnir aruṇayugbhiḥ*.

If instead of अग्निः *agnih* we put इन्द्रं *indram*, whcih has the dependent *svarita* on the last, *udātta* on the first syllable, then we write इन्द्रमरुणमग्निः *indram aruṇayugbhiḥ*, because there is no necessity for marking the *anudātta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udātta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्व *kva*, which has the original *svarita*, is followed by तत्र *tatra*, we could not write either क्व'तत्रं or क्व_तत्रं - In the former case we should lose the *anudāttatara* required before every *udātta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, ṇ kva would be taken for an *anudātta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the anudāttatara marks, क्व १ तत्रं and thus enables us to indicated what was wanted, viz. that *kvā* is *svarita*, and *ta* in *tatra* is *udātta*. Ex. उक्थं + उपः become उक्थ १मुपः ;_ स्वः + अवं become स्व १रवः (Rv. i. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudāttatara* is marked both beneath the vowel and the numeral. Thus Rv I, 105. 7 आध्यः + वृकः become आध्यो ३ वृकः Rv. i. 157, 6. रथ्यां + रथ्येभिः = रथ्या ३ राथ्येभिः[1]

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1. Prof. Bopp. (Grammatik §30,5) gives this as an instance of a *svarita* followed by *anudāttatara* and *svarita*. In this case we should have to write रथ्यां राथ्येभिः. But the fact is that in *rāthyebhiḥ* the first syllable has the *udātta*.

Rv. x. 116, 7. पक्व':+ अद्धि+ इन्द्रः become पक्वो इ'द्धीन्द्रः. Here *kva* and *ddhīn* have the *svarita* the first is marked by पक्वोइ' the second by इ द्धीं.

Rv. x. 144, 4. य': + अह्नः become योइ' अह्नो[2]

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel their respective accents are changed according to the following rules;

i. Udātta+ Udātta= Udātta (Prāt. 197) Ex. जुषाणा + उप = जुषाणोप *juṣāṇā + upa = juṣāṇopa*. अप्सु + आ = अप्सा *apsū + ā = apsā*.

ii. Udātta+ Anudātta= Udātta Ex. आ + इहि = एहि *ā+ ihi= ehi*. See exception *b*.

iii. Anudātta+anudātta=anudātta (Prāt. 198). Ex. मधु +उदकं = मधूदकं *madhu = udakam = madhūdakam*. प्रति + अदृश्रन् = प्रत्यदृश्रन् *prati + adṛsran = pratyadṛsran*.

iv. Anudātta+ udātta= udātta. Ex. इंद्र + आ = इंद्रा *indra + ā = indrā* धेहि + अक्षितं = धेह्यक्षितं *dehi + akṣitam = dhehyakṣitam*.

v. Svarita + udātta= udātta Ex. क्व + इत् = क्वेत् *kva + it = kvet*. अद्युत्ये + अवसे = अद्युत्येऽवसे *adyutye + avase = adyutye'vase* (Rv.I.112, 24).

vi. Svarita+ anudātta=svarita. Ex क्व + इव = क्वेव *kva + iva = kveva*. क्व + इदानीं = क्वइदानीं *kva + idānīm = kvedānīm*. (Rv.I.35, 7).

There are, however, some exceptions :

a. If *Udātta i* coalesces with *anudātta i the* long *i* takes *svarita*. (Prāt. 188, 199). Ex. स्रुचि + इव = स्रुचीव *sruci + iva = srucīva*. If, however, the first or second *i* is long, the contraction takes *udātta*. Ex. हि + इं = हीं *hi + im = hīm* (Rv. x. 45, 4).

b. If an *udātta* vowel becomes semi vowel before an *anudātta* vowel, the *anudātta* vowel becomes *svarita* (Prāt. 188). Ex योज + नु + इंद्र = योजा न्विंद्र *yoja + nu + indra = yojā nvindra*. एव + हि + अस्य = एवा ह्यस्य *eva + hi+ asya = evā hyasya* (Rv. I. 8, 8).

Also, नदी *nadī*, plur. नद्यः *nadyaḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anudātta*, in the latter *udātta*.

c. If an *udātta e* or *o* coalesces with an (elided) *anudātta a*, it takes *svarita* (Prāt. 188). Ex. ते+अवर्धत=तेऽवर्धत *te+avardhanta= te vardhanta*.

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2. The statement of Prof. Benfey (Grammar, 2nd ed. p.II) that the second *svarita* is not marked is against the authorityn of the MSS.

According to Māṇḍūkeya all *udātta* vowels coalescing with another *anudātta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, *Bhāṣikasūtra*, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the *Sandhi* that gave rise to them:

1. *Prasliṣṭa*, the accent of two vowels untied into one (*samāvesa, ekībhāva*).
2. *Abhinihita*, the accent of two vowels of which the second is the elided *a*.
3. *Kṣaipra*, the acent of two vowels of which the first has been changed into *a* semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudātta*, if separated by consonants from the preceding *udātta*. Ex. अग्निमीळे agnim īle.
5. *Vaivṛtta* (or *pādavṛtta*), the *svarita*, replacing an *anudātta*, if separated by an hiatus from the preceding *udātta* (Prāt. 204). Ex. य इंद्र *ya indra*[1].
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kṣaipra*; and it is important that where the peculiar pronunciation of the different

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1. Besides the *tairovyañjana* and the *vairvṛtta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirāma*. Ex. गोऽपंतौ *go'patau*. If a word is divided in the *Padapāṭha*, the first half ending in a *svarita* preceded by an *udātta*, and the second half beginning with an *udātta*, the *svarita* is called *tāthābhāvya*. Ex. तनूऽनपात्. Here *ta* is *udātta*, *nū* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udātta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāvya* is not mentioned in the first *Prātisākhya*, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt (120) it would perhaps he better to write *asanhitāvat* instead of *svasanhitāvat*; Weber. Ind. Stud. vol. IV. p. 137. म

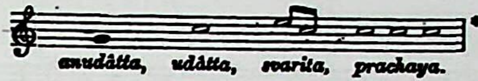
*svaritas* is described, that of the *jātya* and the *kṣaipra* is said to be identical (Vāj. Prā. 1, 125).

§11. By-applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udātta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentence, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable[2]. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any word occuring in the hymns of the Ṛg-veda. The system of marking the *udātta* and *svarita* in the *Satapatha-Brāhmaṇa* is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from D. Kielhorn's learned notes on the Bhāṣika-sūtras.

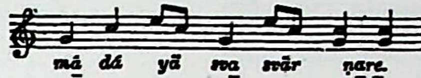
§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Bhāhmanas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the *Ṛg-veda-Prātisākhya* (187 seq.) the *udātta* is high, the *anudātta* low; of the *svarita* one portion is higher than *udātta*, the rest like *udātta*, except if an *udātta* or *svarita* follows, in which case the voice sinks down to the *anudātta* pitch. This sinking down is called *kampa*, shaking. All *anudātta* syllable, following after *svarita* (whether original or dependent) are pronounced with *udātta* pitch (195), except the last, which is followed again by either *udātta* or *svarita*, and takes the low pitch of *anudātta* (196). This pronunciation of *anudātta* syllables with *udātta* pitch is called the *Pracaya* accent (205). We have

2. See Bhāṣika-sūtra, ed. Kielhorn, II. I-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

therefore only three kinds of pitch, (no special *anudāttatara* pitch being recognised in the *Prātisākhya*,) which in their relative position may be represented by[1]




Thus in मादयस्व स्वंर्णरि *Mādayasva svarṇare* मा mā is *anudātta*, द *da* is *udātta*, य *ya* is *svarita*, स्व *sva* is *anudātta* स्वर् *svar* is *svarita*, णरे *ṇare*, both *anudātta*, but pronounced like *udātta*.



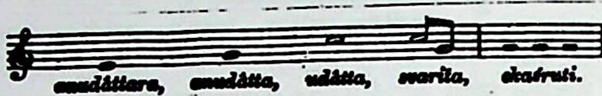

In अदंब्धप्रमतिर्वसिंष्ठः *adabdhapramatir vasiṣṭhaḥ,* अ *a* is *udātta*, दब् *dab* is *svarita*, धप्रम *dhaprama* are *anudātta*, but pronounced like *udātta*, ति *ti* is *anudātta*, व *va* is *udātta*, सिष् *siṣ* is *svarita*, उः *ūaḥ* is *anudāttta*, but pronounced as *udātta*.




Other Śākhās vary in the pronounciation of the accents, as may be seen from their respective *Prātisākhyas*. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the *Rig-veda-Prātisākhya* with the rules of Pāṇini. According to Pāṇini (I. 2, 29 seq.) the *udātta* is high, the *anudātta* low, but the *svarita* is half high and half low, and the *anudāttas* following after *svarita* (original or dependent) are pronounced monotonously (ekasurti), while the last of the, immediately preceding a new *udātta* or *svarita*, is

1. Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D.M.G. vol. XVII. p. 799. He gives the intervals much smaller, so that if the *anudātta* is *c*, the *udātta* would be *d*, and the *svarita* would rise to e. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udātta* and the *anudāttas* if pronounced with *pr...aya svara*.

lower than *anudātta*, and hence called *sannatara* or, by the commentators, *anudāttatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by




*Ekaśruti* is described as without any definite pitch (traisvaryāpavāda), and might therefore be intended for mere monotonous recitatives.[1] म

1. It is commonly used as synonymous with pracita; e.g. *udāttamayam pracitam ekasrutiti*, Vāj. Prāt. IV. 138.

# Index of Nouns

Note--*The figures refer to the §, not to the page.*

# Index of Verbs.

Note--*The number refers to the number of each verb in the Appendix.*

The present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

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